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UND DER DEUTSCHEN ARBEITSFRONT

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Days of Commemoration

August 1st, 1914 – The start of the First World War and thus the German Revolution.

August 1st–4th, 1929 – Fourth Reich Party Congress of the NSDAP in Nuremberg.

August 2nd, 1809 – Andreas Hofer calls on the Tyroleans to fight for freedom against the French.

August 9th, 1933 – Königsberg becomes the first major city free of unemployment.

August 11th, 1778 – Friedrich Ludwig Jahn, the father of gymnastics, is born.

1919 – The “constitution” drafted by the Jew Preuß was adopted by the German National Assembly in Weimar.

August 12th, 1894 – Albert Leo Schlageter is born.

August 17th, 1786 – Frederick the Great dies.

August 18th, 1869 – Party comrade Count Reventlow is born.

August 20th, 1927 – Third Reich Party Congress of the NSDAP in Nuremberg.

August 24th, 1831 – General August Neithardt von Gneisenau dies.

1759 – Soldier and poet Ewald von Kleist falls in the Battle of Kunersdorf.

August 25th, 1900 – Friedrich Nietzsche dies.

1914 – Start of the Battle of Tannenberg.

1934 – A large number of Jews and Marxists who fled abroad and agitated against Germany lose their German citizenship.

August 26th, 1806 – Execution of the bookseller Johann Palm on Napoleon's orders.

1813 – The poet of freedom Theodor Körner falls in battle at Gadebusch.

August 27th, 1928 – The signing of the War Pact.

1914 – Victory at Tannenberg.

1934 – Adolf Hitler and the NSDAP honor Field Marshal von Hindenburg at the Tannenberg Memorial.

August 28th, 1749 - Johann Wolfgang von Goethe is born.

1916 - Hindenburg takes over command of the O.H.L. with Ludendorff.

August 29th, 1924 - The acceptance of the Dawes Treaty in the Reichstag.

1931 - Gauleiter P. Gemeinder dies.

August 30th, 1933 – Start of the Fifth Reich Party Congress in Nuremberg and the opening ceremony in the presence of the Führer in Nuremberg City Hall.

September 1st, 1870 – Battle of Sedan.

1933 – The “Congress of Victory” in the Luitpold Hall in Nuremberg.

Born as a German,
lived as a Fighter,
died as a Hero,
resurrected as a People.

August

Axel Schaffeld, Braunschweig, August 1st, 1932
Alfred Rühmling, Lübeck, August 2nd, 1931
Katharina Grünwald, Lampertheim, August 3rd, 1929
Erich Johst, Lorch near Bensheim, August 3rd, 1929
Adalbert Schwarz, Vienna, August 3rd, 1930
Günther Wolf, Beuthen O.-S., August 3rd, 1930
Fritz Schulz, Berlin, August 3rd, 1932
Johannes Reifegerste, Streitwald Sa., August 3rd, 1932
Karl Paas, Solingen, August 8th, 1930
Werner Dolle, Berlin, August 9th, 1925
Paul Scholpp, Stuttgart, August 14th, 1933
Herbert Grobe, Limbach Sa., August 15th, 1931
Wilhelm Koziolek, Holsterhausen, August 15th, 1933
Hans Hoffmann, Berlin, August 17th, 1931
Herbert Gatschke, Charlottenburg, August 29th, 1932

What they died for, you shall now live for.
Never forget—soldier of the revolution.

“August 1st, 1914 – The German Revolution”
by Kurt Jeserich

On August 1st, 1914, the news struck the peoples of the world like a bolt of lightning: War in Europe! - War against Germany!

What had been whispered about for years in the secret cabinets of the European powers, what had been agreed upon and alliances formed for, and what had weighed heavily on the peoples like a nightmare, had now become a reality - the world was now ablaze!
A wave of hysterical enthusiasm and fanatical hatred swept across the borders of the Reich, and liberated, men of all nations took up arms. This hour had been long awaited; the outbreak of the catastrophe was the final, albeit gruesome, deliverance from an almost unbearably stifling atmosphere in European political life.
Twenty years have passed since then, and today we do not want to judge and pass sentence; the German people have clearly stated that they are not to blame for anything that led to the momentous days of August 1914. But we do not want to just make a confession; we also want to weigh up what August 1st means for us - the events of the past appear to us today in a new light, and this leads to a new assessment.

The declarations of war that a hostile world handed to our ambassadors at that time - the historic telegrams exchanged between heads of state, along with the pacts and manifestos of those days - mean more to us Germans today than historical documents about the outbreak of the greatest war of all time, for we regard them as the resignation papers with which a collapsing system of an outdated state and social order began to bid farewell, even if today it is still hesitant to finally leave the stage of international life.
The trajectory of the first shell drew a line under the last chapter of liberal world history, and a century came to an end amid the thunder of artillery - from then on, princes and statesmen left it to their fighting peoples—though not always voluntarily—to usher in a new era in the bloodbath of battle.
For us Germans, however, this war was both a turning point in our destiny and a spiritual awakening; a nation rose up, ready to sacrifice its blood for honor and freedom. An enthusiasm blazed and jubilation accompanied the warriors to the front.
What was so shocking about those days, what was so memorable and what we interpret as early signs of a new beginning, was that a people had rediscovered itself in the commonality of its great destiny. New

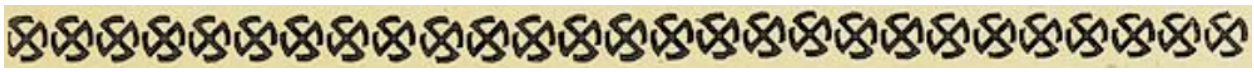
values arose: character values! These were born from the eternity of a long-forgotten but now awakening blood consciousness.
The German found his way back to being German; he forgot classes and social status, and he set out to break the mold that had seemed to have been divinely ordained for a hundred years - shopkeepers became soldiers, and class warriors were transformed by the thunder of cannons into heroic fighters for their people and their fatherland. The fog of Marxist dreams was blown away by the storm of the hour, and marching feet trampled the doctrine of the ego; men for whom yesterday nothing seemed more sacred than the melody of the Internationale today marched toward the enemy with the song of the Germans on their lips.
Sacrifice triumphed over profit, and comradeship replaced conceit. Horrified by this awakening of the nation, even the prophets of the individualistic-materialistic dream of the future fell silent, for in the hour of danger, the people no longer listened to them, but only to the pulse of their awakening blood - what was the construction of a social order creaking at every joint compared to the willingness to die for the nation?
In the fire of battle, new laws applied—both new and eternally old ones! Here stood the man who showed courage and attitude, and every young man who fell in the assault on Langemarck was suddenly more than all those who, in a time of long peace, were accustomed to measuring the value of a person by the size of their bank account. In the baptism of fire on the front lines, the great figures of a new generation grew, and fate did not ask which classes and social strata they came from - Germany's poorest sons became its greatest, because their fighting and dying testified to the nobility of their souls!

For four years, the gray soldier marched and stormed the trenches, clearly aware that the existence of his people was at stake. In the mud of the crater fields, values that were no longer values sank, and grenades tore apart a rotten era. What still applied at home was irrelevant here; what seemed essential at home was meaningless. The soldier watched the goings-on behind him with alienation; the laws of his homeland were foreign, even annoying, for soon the old poison crept back through the land: greed and class hatred. What had long been overcome in the bloodshed of a thousand battles tore new rifts in his homeland; the ego triumphed, and the community of the front faded in a rush toward victory! An anxious question sprouted among the men of the Stahlhelms:

...For what is this all for?

But they fought nonetheless, for they had nothing left, nothing but the duty to be fighters for Germany. Yet this Germany was no longer their homeland - not this homeland of strife! In the trenches and shelters, a faint premonition arose of the dawn of a new era; fate had sowed its seeds in the souls of the best men, and a new faith sprouted. Men who left behind everything that had seemed desirable in the era of yesterday became the first fighters of a new era; the blood that was shed flowed as a sacred sacrifice for the German Revolution - this revolution began when the volunteers, who had forgotten class and status, rushed to the flag on August 1st, 1914, knowing no higher value than that of the nation.
Undefended, but betrayed, the gray fighter returned home embittered in 1918 - had it all been in vain? Was it all for nothing? Was German heroism to perish in the maelstrom of cunning cowardice, in triumphant baseness, in weakness and betrayal? The soldier was no longer valued in the country, but nevertheless, the faith that was once born in the roar of battle germinated in his soul - he struggled for form, and he sought a goal!

It was one of these grey fighters who recognized this singular goal; he, a fighter on the front lines, called for relentless resistance, showed the way, shaped feeling into recognition, and created the law of a new idea!



"In the entire history of a people, its most sacred moment is when it awakens from its powerlessness... A people that embraces the eternity of its culture with joy and love can celebrate its rebirth and resurrection at all times."

- Friedrich Ludwig Jahn

“The Fate of the Nordic Race Over Two Millennia”
by Alfred Pudelko

In the past, the history of our forefathers has not always been portrayed accurately and has been given far too little attention - in connection with the educational movement of humanism, reinforced by the influences of the French Revolution of 1789, the gaze of young Germans was directed southwards, towards the Mediterranean and the Orient; it was believed that this was where the great ideas and cultures of the world had originated, and this was where Germans had to turn their gaze in order to rediscover the sources of humanity - there they would find strength and direction for their own path.

In the previous issue of “Der Schulungsbrief”, we saw that the tireless work of a few, especially German researchers, has now enabled us to reflect on the real sources of our strength. The great wave of Indo-European peoples, essentially carried by the blood of Nordic races, created the political and cultural foundations of antiquity; the abandonment of the initially strictly observed blood laws through intermingling with the indigenous population, declining birth rates, and effeminacy slowly eroded the culture-bearing class, leading to its eventual downfall.
The same processes can be traced in the course of the last two thousand years in Europe - during this period, the Nordic bloodline was mainly carried on by the Germanic peoples, for they had sealed the fate of the Roman Empire. Our forefathers have been portrayed differently in historical accounts of the past – either intentionally or unknowingly – than what is reported in the records, archaeological finds, and traditions that are still available to us today.

A detailed examination of Germanic culture, Germanic morality, and Germanic achievements is reserved for a later work - today, we will therefore only briefly trace their migrations from their homeland to the vast expanses of Europe and the world in order to gain a basis for examining the modern states of Europe, for it was from the impetus brought by that fresh wave of Nordic peoples into the ossified body of the old Roman Empire that the great states of today emerged.
In the midst of the formation of these states, a new wave of peoples struck from the north, far smaller in number but even more bold and daring: the Viking raids. They also gave further impetus to the restructuring of Europe.
We will then see how the new states, led and supported by a nobility and intellectual class of Nordic-Germanic origin, experienced similar fates to those we observed among the peoples of antiquity in the previous issue.

Today's reflection would not be complete, however, if we did not conclude by considering the fate of Germany in the world.

Rome and the Germanic Peoples

As a robust peasant people, the Germanic tribes first appeared on the historical stage 113 years before the birth of Christ.
The records of the Romans and Greeks reveal the tremendous, untamed vitality that lay within them; the land-seeking peasant tribes of the Cimbri and Teutons, who were still unfamiliar with the dissolving laws of the city, disrupted the advancing growth of the Roman Empire, and their kinsmen, the remaining Germanic tribes, ensured from then on a constant disturbance of the Mediterranean Empire - while Spain, North Africa, Greece, Asia Minor, and Egypt were finally incorporated into the Roman Empire, Germania remained a source of unrest that could never be quelled.
The Romans' finest legions and their greatest fortification, the Limes between the Rhine and the Danube, along with forts and fortified cities, were tasked with securing the vulnerable border north of the Alps - according to a certain school of thought, "dark forests" and "deep swamps" were supposed to be the causes of the Romans' unsuccessful advances; however, the unbroken strength of the people and their military might was the real reason.

At the very moment the Germanic tribes launched their first onslaught against the Roman Empire, its old, proven vitality was already in decline; their extraordinarily bloody wars, and not least the annihilation of their blood-related allies in Italy by Sulla, increasingly depleted the state's foundational bloodline, which, as we saw in the previous Der Schulungsbrief, was of Nordic origin[1].
Through adoption laws, elevations to the senatorial class and the granting of Roman citizenship, attempts were made time and again to replenish this layer, but this instead brought in a great deal of foreign blood, especially Asians—supple and agile Semites—who flooded Rome and the heartland.
Oriental and Near Eastern racial elements permeated Roman society - from the lower classes, the Western blood of the indigenous population rose to the surface, and thus the noble families of Rome also changed outwardly in their appearance; the Nordic ideal of beauty, however, remained as before, as art shows us (see images below).
It also retained its validity in daily life - at that time, the production and trade of artificial dyes and natural hair began to become a major business, and the noble ladies sought to match their brown or dark skin to the light and rosy features of Nordic skin using powder and rouge; for example, dark hair was dyed blonde, or people proudly wore the "false braid," which was made from the blonde hair of Germanic slave girls or traded for directly from Germania.
Men were not much different either, as those who could afford it sprinkled gold dust into their hair; such vanity is reported to us, for example, by Emperor Commodus. Of another emperor—Majorianus—it is reported that his hair "was famous among all people because it was blond"; the fact that it was so rare to find it at all and that it brought such obvious fame shows us how thoroughly Rome had already been "de-Nordified" by that time - thus, the Nordic appearance of the Germanic peoples must have made a particular impression.

On the one hand, there was fear when facing those tribes in battle; on the other hand, people felt fortunate when the Germanic people entered Roman service - the greatest source of pride for a Roman general was to parade Germanic princes, men, and women in the triumphal procession.

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[1] Referring to "The Nordic Race's Destiny in Antiquity" by Karl Buchholz, "Der Schulungsbrief", July 1934

The equally incompetent and ambitious Emperor Caligula chose a peculiar solution: he staged military campaigns against the Germanic tribes for show, though there were indeed a few minor skirmishes along the way:

"Afterward, he turned his attention to the triumph - apart from the captives or defected barbarians, he selected from Gaul the most imposing figures—over whom, as he said, it was worthwhile to triumph—and some of the princes as showpieces for the triumphal procession, and forced them not only to let their hair grow long and dye it reddish, but also to learn the Germanic language and bear barbaric names."

This account by Suetonius provides us with an excellent insight into the Nordic appearance of the Germanic peoples.
We can also supplement it with statements from other Roman writers and poets - the poet Ausonius, an elderly gentleman of sixty years, describes his Germanic slave Bissula, an Alemannic girl, with the following verses:

"Though her nature has changed through the customs of Latium,
She has always remained a Germanic woman, with blue eyes and blond hair..."

"Come then, painter,
Mix purple roses and mix lilies,
And the color that comes from both—
That very color shall be the hue of her face."

It was not only through the rise and incursion of other races that the racial character of ancient Rome was altered - in its period of decline, the mixing of peoples and races was ultimately brought about intentionally, when entire peoples were sold on the slave market or scattered as settlers among other peoples.
Finally, their own blood was also mixed in the most frivolous manner - as an example, mention may be made of the Roman governor of North Africa, Gildo, who, to the accompaniment of orchestral music, forcibly brought together noble Roman women with Negroes, from whose mixing "hideously multicolored" children emerged.

The Romans' ancient ancestral memory of the Nordic image facilitated the silent infiltration of the Germanic peoples - while the legions and the Limes protected the empire's border against Germania, Germanic culture slowly began to take over one task after another from the weary Roman civilization. Caesar himself was already fond of enlisting barbarians into the legions - in his "Gallic Wars", he often relied on them, and he sent messengers:

"...to bring in auxiliary troops from the Germanic tribes who lived nearby and possessed an immense population…"

- Caesar VIII 7.6

Voluntarily, and lured by the splendor of Rome, the landless Germanic youth went to Italy - at first, they stood helpless before the pomp and splendor like children, and what they thought is revealed to us by the story of the Herulian Andonaballos, who went to Rome to be near the emperor.
To this Roman, however, the free and proud mindset of the Herulian was foreign, and he therefore called him a slave who loved his master - but the Germanic man asserted his view with the words:

"I am free, for I become a friend of a mighty emperor, and I lack nothing of all good things."

How clearly and visibly Nordic thinking stands here in contrast to the southern way of thinking!
Later, these Germanic people also rose to the highest offices: we encounter them as generals and ministers, as officials and representatives of Rome in all lands; entire legions became Germanic units, in which the eagle replaced the standard; some even rose to the imperial throne, such as Maximus (a Goth) and Magnentius (a Frank).

In addition to the voluntary influx before the start of the so-called Migration Period, forced settlements of entire Germanic peoples also took place.
Ammianus reports one such case - that captive Germanic people were "sent to Italy by order of the emperor, where they received fertile lands and now inhabit the region around the Po as tenant farmers."
Furthermore, since the destruction of the Cimbri and Teutons, hundreds of thousands, perhaps even millions, of Germanic people were forced into the universal state of Rome as slaves - Germanic people thus became soldiers, farmers, and leaders of ancient Rome, and Ausonius was therefore able to exclaim on New Year's Day 379 AD:

"Come, Janus, come, New Year, come, newly risen sun! Where the enemies are subjugated, where the Franks, in union with the Suevi, compete in obedience to serve in the Roman army."

Another writer says:

"So now the Chamavi and Frisians plow for me, populate my weekly markets with livestock for sale, and the barbarian farmer drives down grain prices; when he is called up for conscription, he hurries here, lets himself be drilled and ordered about, and is even glad to serve as a soldier!"

Do these sentences not say enough; have they not remained valid throughout the centuries?
Time and again we see how the Nordic drive toward distant lands ends with him unrestrained and giving himself away to the foreign. This great, silent infiltration of late Rome has yielded no visible Germanic gain; moreover, the people of the North settled far too scattered among peoples of different races, and their blood was lost in the human morass of the Mediterranean.
They were cultural fertilizer in the truest sense; it is thanks to them that Rome did not collapse sooner. They stood as Roman soldiers against their blood kin from the Migration Period, who were advancing in tribal confederations; they stood as ministers or generals against the tribal kings: Argobast the Frank, Ricimer the Suebi, Odoacer the Heruli, Gainas the Goth, and Stilicho the Vandal, and finally, they were shattered by the conflict between their voluntarily assumed duties and their own blood, since most of them had long since departed from the old Nordic customs of their people and their clan, therefore—having become so rootless—they were nothing more than loyal mercenaries.

In the fate of the Vandal Stilicho, this tragedy is embodied in a powerful image of Germanic-Nordic loyalty without meaning and without gratitude; he was murdered on the orders of the Roman emperor, to whom he remained loyal until the very end.

The Great Migration of the Germanic Tribes

The artificial props that sustained the Roman Empire through the infusion of Germanic blood could only delay its collapse - the pressure from the northern tribes on the Danube frontier grew ever more intense, and pitting Germanic tribes against one another no longer served Roman political interests; the border defenses were dismantled, and the Germanic peoples poured into all the countries of Southern Europe: let us first follow the tribes that advanced the farthest south!

Vandals

Their ancestral home was in Jutland, yet they sought new, larger lands across the Baltic Sea or further north.
For centuries, their two proud peoples, the Silingen and the Hasdingen, lived in Silesia and southern Poland; after a long migration, they traveled through Hungary, up the Danube to France, and finally to Spain - here, the name of the region Andalusia (Vandalitia) still bears witness to their presence today.
In Spain, the Silingen tribe perished in a bloody fratricidal war with the Visigoths, and from then on, the Hasdingen carried on the name of the entire people; even from Spain, they maintained ties with their old homeland.
Their warrior kings eventually led them across the strait to North Africa; the ancient love of the sea, ingrained in their blood, reawakened on the shores of the Mediterranean, and from a people who had lived inland for centuries, they once again became a seafaring people - their ships were feared, and their North African empire flourished.
Their kings resembled the heroic figures of Germanic legends, foremost among them Geiserich and Thrasamund; they did not lay a finger on the cities, especially the resplendent Carthage (indeed, they even settled within them), but their city walls had to fall - can a Nordic peasant people act any differently?
Contemporary historians have handed down to us that they engaged in extensive construction: churches and palaces were built, as were country estates just outside the city gates; Thrasamund even founded a new city, Alikana, near Carthage.
The Vandals had always been skilled armourers; they traded widely in weapons, especially their sword blades; the fine arts flourished under their rule, and they contented themselves with the lands of the large landowners; they granted greater freedoms to the common people and thus won their respect.

But the heat of Africa and the political challenges of the region transformed the northern peasantry into a ruling class, whose people, estranged from working the land, no longer possessed the earthbound strength to hold their own in the numerous wars - after a century, their proud state collapsed under the onslaught of Ostrom’s Germanic mercenaries led by Belisar, who undoubtedly had Gothic origins; the bulk of the people had dwindled over the last three generations, and had become enfeebled by the unfamiliar climate.
In a heroic final battle, the Eastern Roman Empire annihilated the remnants; scattered groups may have held out for a long time in the mountain valleys, and travelers reported that even today, blond and

blue-eyed North Africans could be found in the valleys of the Atlas Mountains; some have sought to connect these people with the remnants of the Vandals.
Their structures were eventually lost in the Arab tide - but perhaps future research will discover lost and scattered fragments in the walls and mosques of North Africa as the last witnesses to a Germanic era.

The state, culture, and people of the Vandals vanished without a trace, and the mighty effort of Nordic-Germanic blood was without lasting success.
Only a disparaging, mocking phrase does the German who wishes to appear cultured utter when he wants to express his superiority over some act of destruction, "They behaved like the Vandals," or he speaks of "vandalism" - how many writers still use that word today; they scarcely realize that, in doing so, they are contemptuously punishing their kinsmen with a phrase coined by a Frenchman to denigrate Germanic culture and the Germanic people in general.
Bishop Salvianus of Marseille described the true nature of those "Vandals" in the following words:

"Where the Vandals rule, they do not even allow the Romans to indulge in vice."

Goths

From their original homelands in Sweden, the Goths crossed the Baltic Sea to the Vistula River delta; they soon reached southern Russia, as far as the Dnieper.
Their vast agrarian empire could not withstand the onslaught of nomadic horsemen, and the people were forced to move and advanced to the lower Danube - from that point on, the Visigoths separated from the Ostrogoths.

Visigoths

During years of wandering through the Balkans, all the way down to the southern tip of Greece, and amid constant battles with the Romans and their own kin, a leader emerged from among the people who became a model of Germanic valor: Alaric of the Balti clan, meaning "the Bold."
Italy beckoned! But a German who had sworn allegiance to the Roman emperor guarded the land: Stilicho, the Vandal; only after his assassination by the Romans was the way clear.
Rome trembled - the Visigoth king, still rooted in the peasant mindset of his people, exclaimed: "The thicker the grass, the better the mowing" - but Rome no longer had the strength to resist.
In 410, Alaric conquered the city and had it plundered for three days - a "barbaric act"? The pious churchman Augustine expressly praises the West Goths' gentle approach; in 1527, by contrast, Rome was plundered for nine months by the troops of Charles V under Charles of Bourbon.
The young, irreproachable leader, whose conduct no Roman could speak ill of, died prematurely; his men prepared a hero's grave for him in the depths of the Busento River, in the tradition of the Norse.

Athaulf led the Goths to southern France and Spain, where a new Germanic empire emerged. The ancient Roman cities were transformed: Seville, Córdoba, Mérida, Toledo, Toulouse, Narbonne, Arles, and others. Even today, the massive Visigothic (inner) wall ring stands in old Carcassonne; numerous buildings and palaces were praised by Arab and Roman writers, who highlighted their distinctive architectural style,

“manu gotica”; some of the famous royal crowns, hung in churches as votive offerings, still provide insight today into Germanic goldsmithing.

The Germanic Suevi, who had already migrated to northwestern Spain, slowly merged with the Visigoths. For a long time, a ban on marriage between Goths and Romans persisted among them, but a Nordic freedom tolerated no ethnic coercion - the Roman might attain salvation according to his own law, but for the Goth, Gothic law applied.
This clear separation did not last long, however; the south grew soft, and intermarriage did the rest, while a priestly rule lacking inner strength weakened the leadership.
The Arab invasion found a Germanic people in the process of disintegrating - indeed, in 711, a bitter, desperate battle raged for weeks near Xeres de la Frontera under King Roderich, yet the Arabs prevailed; the remnants of the people fled into the steep mountains of northern Spain—to Galicia, Asturias, Cantabria, Aragon, and Navarre.
The Gothic structures fell into ruin, were used by the Arabs as quarries, or were altered; A. Haupt has documented the last vestiges of their architecture.

Ostrogoths

Meanwhile, the Eastern Gothic tribes settled in Italy, lured there by the Eastern Roman emperor; there, the Germanic leader Odoacer, chieftain of the Heruli, had declared his independence.
Once again, Germanic tribes faced off against one another, pitted against each other by foreign intrigue - in the end, the Ostrogoths emerged victorious from the fierce battles fought between the Isonzo, Verona, and Ravenna since, after all, they were led by an outstanding leader: Theoderic the Great of the Amal dynasty, who lives on in German heroic legend as “Dietrich von Bern.”

Theodoric immediately settled his people, and at last, there was sufficient farmland available - but even from the very beginning, the seeds of their downfall were sown: the Goths took over a third of the Roman farmland, and “joint commissions” ensured fair distribution - thus, the people were scattered across the entire land, and nowhere did they settle in a compact group; from within, they were susceptible to being imbued with the Roman spirit and easily falling prey to assimilation.
After the land was distributed, the most diligent work of reconstruction began - writers tell us of the following efforts to gain new farmland: forests were cleared, swamps drained, meadows dewatered, and stones gathered.
While the people returned to the soil, Theoderic organized the empire - firstly, there was no oppression of the Romans, and he took the great ancient monuments of Italy under his protection; his statement: “I cannot command religion; no one will be forced to believe against his will,” characterizes his attitude.
A Germanic architectural style emerged in Italy under his rule; his churches and palaces demonstrated that Germanic stonemasons were not afraid of stone, and his most magnificent structure still stands alone today at the gates of Ravenna: his tomb (see the title illustration of this essay). Technically, it is an atypical round building, but its design is influenced throughout by images of his Nordic homeland - a Roman recorded: “He sought out a huge rock to place atop his tomb.”
The capstone measures thirty-four meters at its base - a megalithic tomb shaped under southern skies and southern influence!

After his death, his empire fell apart in a twenty-year struggle; heroes did rise up, such as Totila and Teja. but their efforts were in vain - a large part of their people had already been Romanized in their dispersion. The last Goths, surrounded at Vesuvius by the Germanic mercenaries of the Eastern Roman Empire, were granted safe passage and vanished from history - did they truly find their way back to their Nordic homeland?
Ostrogothic architecture, too, was largely lost, and much of it was certainly destroyed intentionally; the Frankish Emperor Charlemagne is said to bear some blame for this!
Theodoric's once-flourishing land lay desolate, and all that remains to us as a reminder is a saying by Salvianus, who also wrote about the Vandals:

"Where the Goths rule, only the Romans are dissolute."

Lombards

A few years after the fall of the Ostrogoths, the Lombards arrived in Italy as auxiliary troops of the Eastern Roman Empire.

Their homeland had once been along the lower Elbe River, primarily in the Lüneburg Heath; after wandering through the Danube region, they found a new home mainly in northern Italy and Tuscany. Lombardy still bears their name today - until the time of Frederick Barbarossa, their descendants remained here as large-scale farmers, clearly distinct from the Italians; they established a state that endured for nearly two hundred years, and they, too, rapidly developed a significant architectural tradition: according to A. Haupt, they were the creators of the first—free-standing—bell towers on Christian churches, and their laws for Italian master builders reveal a technically sophisticated brick-building tradition that already employed block bond, Gothic bond, and stretcher bond; their building practices influenced the architecture of the Visigoths, Franks, and Germans.

Charlemagne shattered their empire, and their last king ended up where much fine Germanic blood ran dry without a future: in a monastery.

Burgundians

From the Baltic Sea island of Bornholm, the Burgundians first settled along the Netze River and later in Lusatia; from there, they moved to the Middle Rhine, where Worms became their royal capital - German heroic sagas such as the "Nibelungenlied" revolve around them.
Their urge to explore drove them even further west - in central France, around Dijon and Besançon, they settled between the Romans and the Gauls, where the region is still called "Burgundy" (Bourgogne) today; the "Burgundian Gate" and "Burgundian wine" are also well known.

Their kingdom soon fell to their stronger Germanic neighbors, the Franks - nevertheless, an independent spirit persisted for a long time, and, time and again we see attempts at political autonomy, most clearly under Charles the Bold, upon whose death (1477) Burgundy was finally absorbed into France.

Franks

The Franks emerged from several Germanic tribes in the Middle Rhine region, and they gradually expanded from the Bay of Cologne along the edges of the Eifel and Ardennes into Belgium and northern France.
Under the leadership of the Merovingians and Carolingians, they established a vast empire centered on northern France, particularly the area around Paris; they drove the Visigoths out of southern France, defeated the Burgundians, and halted the Alemanni's advance across the Rhine, while in the east, they destroyed the Thuringian kingdom and defeated the Lower Saxons - Germans fought against Germans, and people of the same race weakened their bloodline in endless wars.

Along the Rhine and Main, the Franks settled on their ancestral lands, and no foreign people lived among them; only the remnants of the Romans in the cities along the Rhine were of a different bloodline, but they quickly assimilated into Frankish culture. In the west, however, the Franks established themselves as the ruling class over the Romans and Gauls; only in northern France, extending roughly to the Somme, did they remain a cohesive peasantry - therefore, the fusion between the ruling class and the common people had to trigger a different development in "France" than along the Rhine and Main and in "Franconia."

Angles and Saxons

Around 499 AD, the first Angles and Saxons, led by Hengift and Horsa, crossed the North Sea to England.
The Germanic peoples had long been familiar with seafaring and shipbuilding; we have a very detailed understanding of their construction techniques thanks to boat finds.
The pioneers were constantly followed by further groups - for their large ships, which could hold 150 men, the sea voyage was not too great a risk.

The Celts of Britain were driven into the western regions, particularly to Wales, and gradually, seven small Germanic kingdoms emerged; it was not until 827 that they were united into a single kingdom, and for centuries, the Anglo-Saxons fought bitter battles against the Danes—once again, Germanic peoples against Germanic peoples.
The Norman invasion of 1066 ushered in a new era that laid the foundations upon which modern England was built - the invasions by the Danes and Normans were not solely for military purposes, and through their settlements, they also expanded the Germanic foundation of England.

A Look Back at the Germanic Migrations

Although these campaigns were carried out with great inner drive, under capable leadership, and with sufficient military might, almost all of them failed to achieve any external success - the Germanic kingdoms in Southern Europe vanished almost as quickly as they had emerged, and while a few emigrants found their way back to their Nordic homeland, such as the Heruls, all other groups seemingly disappeared without a trace.
Even in these centuries, people of the same race and the same people had faced off against one another and wiped each other out; the rest had been absorbed into Roman culture relatively quickly; nowhere did

the tribes settle as a cohesive group of farmers, but were instead scattered across the land as landowners, thus leaving them at the mercy of assimilation and Romanization.
A radical shift had long since taken place in their thinking during the long migrations and under the new conditions - the old, familiar customs and the clan and tribal structure of the North inevitably had to be reshaped, and the mindset of the South and the East penetrated rapidly, for they took pride in learning the languages of Rome and Greece; “education”, in the Roman sense then, helped destroy their national consciousness; soon after they also embraced Christianity, thereby losing yet another, particularly valuable bond to their Nordic homeland.

Although the downfall of the Germanic kingdoms in Southern Europe was accompanied by an incredible destruction of people of Nordic descent, the bloodline of the Germanic peoples did not die out completely, as Romanized Germanic families persisted everywhere for a long time - we will have to trace their continued influence in the new European states, in particular, the nobility of these new states that were largely of Germanic origin, for as a class of lords and landowners, the Nordic peoples had indeed risen above the ranks of the Roman Empire; the fate of this nobility was also closely linked to the fate of the Nordic race in Southern Europe.

While the Germanic kingdoms in the south fell into ruin, the Franks and Anglo-Saxons held their ground in the conquered lands; new settlers of Germanic blood joined the first emigrants, since their new homeland stood in the closest interaction with their country of origin.
In the direction of their migration, the unified Germanic territory expanded westward; the lands east of the Elbe, however, were lost - here, the Slavs slowly pushed their way in among the remaining remnants of the East Germanic peoples.
In the West, therefore, the foundations were laid for states largely shaped by Germanic-Nordic influences: France and England. In the South, Spain, Portugal, and Italy developed—states in which Germanic-Nordic blood was to play a decisive role for a long time to come; we will also be able to trace the influence of Nordic blood in the formation of the great Slavic states.

Before we approach such an examination of these states, we must briefly highlight the impact of the Christianization of the Germanic peoples and finally recall the colorful yet powerful interlude of the Viking Age.

The Germanic Peoples and Christianity

Much like in late Rome, Germanic forces quickly came to the fore in Christianity as well - this not only enriched the Church’s customs and gave it an internal boost, but also provided it with a decisive external impetus.
On the other hand, the Church’s institutions and demands led to the widespread destruction of the finest Nordic blood in the period that followed: in the monasteries and through priestly celibacy, the finest bloodlines were lost, and the Pope’s call to battle against the Muslims drew the knights and warriors of the entire Western world into an unsuccessful, incredibly protracted struggle.
Since the Western nobility played a leading role both within the clergy—especially in the monasteries and church leadership—and in the departing armies of crusaders, its numbers were consequently subject to a constant decline; this decline in numbers was synonymous with a reduction in the Nordic bloodline.

In all subsequent centuries, resistance to the dogmas of the papacy arose here and there - in the Germanic-influenced lands of the north and northwest, this rebellion led to a complete break with the Roman Church, and in the resulting religious wars, there were extraordinary losses of life, often amounting to the near-total annihilation of the finest of the Nordic people.
The North itself had already had to sacrifice its finest blood during the often forced conversions, but even in the Romance-speaking countries, religious wars, the Inquisition, and the witch hunts destroyed precisely those upright, proud, and independent-minded people—especially the nobility—of whom it can be said with good reason that they likely belonged for the most part to the Germanic-Nordic bloodline, which had remained behind in the south during the great migrations and had been absorbed into Roman culture.

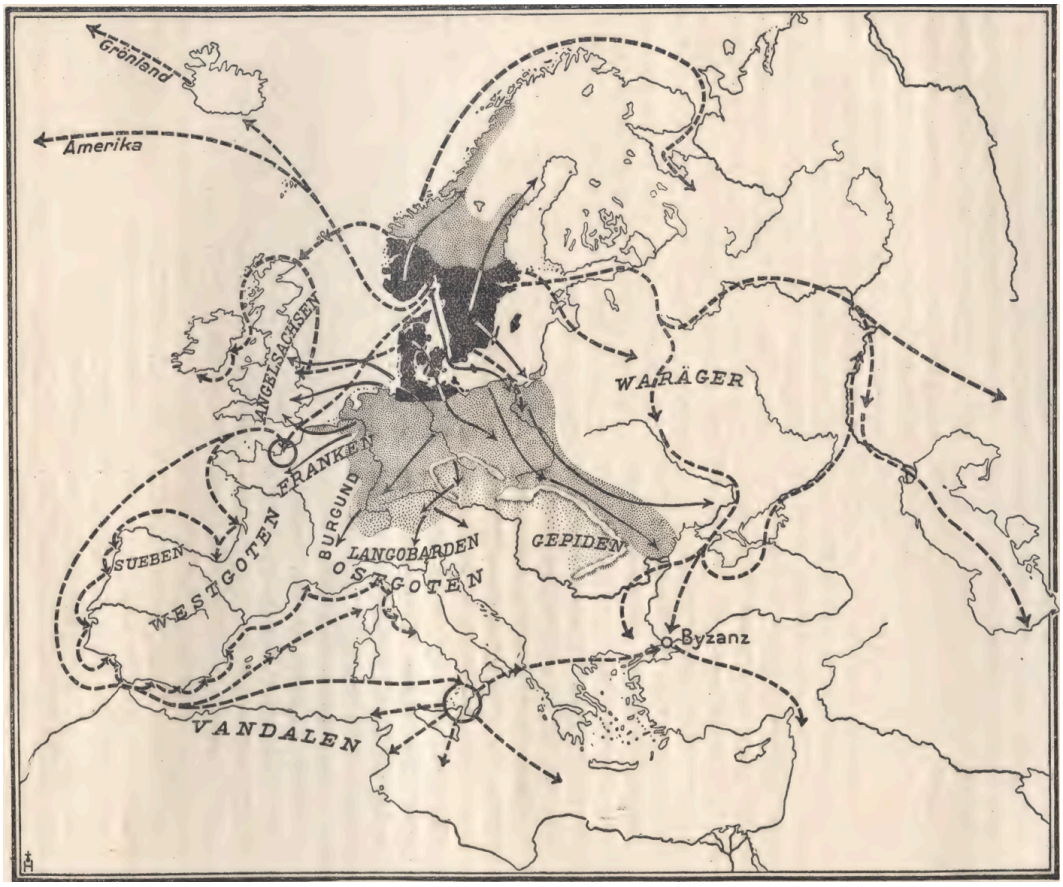
The Viking Raids

The Germanic migrations discussed so far, in which the tribes of the East and West Germans were the main participants, took place mostly overland - around 800 AD, the North Germans finally set out as well. Here, however, it was not entire peoples who broke away from their old homeland, but rather the surplus population—those without full inheritance rights—who were driven by a Nordic urge to venture into the unknown by a lust for battle and adventure; their ancient familiarity with seafaring and their constant, direct contact with the sea shaped the form and direction of this emigration, allowing them to cross the Baltic and the North Sea onto opposite shores.
From the North Sea, Viking fleets sailed along the entire western coast of Europe as far as the Mediterranean, along with the coasts of France, Spain, England, and Ireland; from the coasts, raids took place often deep into the interior, and their familiarity with the sea led the Vikings to conduct these raids mostly via rivers.

Only in two places did the Vikings' westward voyages result in lasting settlement - in Normandy and Southern Italy.
In Normandy, a "Norman" nobility soon emerged, which some time later, in 1066 AD, carried out the conquest of Anglo-Saxon England; it was also able to send out so many sons of later generations that a Norman settlement in Sicily and Southern Italy became possible.
The Norman kingdom that emerged there was eventually absorbed into the Germanic wave of the medieval Staufer imperial era, which ultimately even elevated Palermo to the seat of the German emperor; this amounted to nothing more than a fresh infusion of Nordic blood into the South.
It is also curious that in this final phase of the Vikings' westward movement, a renewed clash and further annihilation of Nordic blood took place, for from Byzantium came the blood brothers who, advancing along the eastern route, had eventually become Eastern Roman mercenaries.
On this eastern route, which led from the innermost corner of the Gulf of Finland across Lake Peipus to the Dnieper, the Northmen encountered only Slavs; they quickly assumed leadership of these people and laid the foundations for the great Slavic empires.
Their advances were not as bloody as those of their comrades on the western route, for they did not face the resolute resistance mustered by the Germanic Franks, Frisians, Saxons, and Visigoths in the west.
Ultimately, it was Byzantium that became the sacrificial ground when, lured by southern splendor, the sons of Sweden perished in Nordic loyalty for a world alien to their people and blood; while they

managed to maintain the outward facade of the Eastern Roman Empire well into the 14th century, in the Janissaries of the Turks, they find, in a certain sense, a continuation.
Other bands of heroes from the northern peoples found their way to Iceland and Greenland, settled there, and eventually discovered North America long before the Spaniards; Spitsbergen and the passage around the North Cape were also discovered, and even in the vast expanses of West Asia, individual bands were scattered.

In the Viking expeditions, a new wave of Nordic blood set out from their ancestral homelands; though numerically smaller than the expeditions before them, they were by no means lacking in heroic achievement and inner greatness.
Very often, it was only groups of men who ventured into the distance; they therefore assimilated quickly in the new lands and, as a result, were soon absorbed into other peoples.
Only their incursions into Germanic lands, into northern France and England, or their substantial settlement, particularly in Iceland, achieved lasting success; for the rest, this dispersion of Nordic blood brought about only a temporary revitalization of political, military, and cultural developments in Southern and Eastern Europe.
The Viking raids, especially those to the west, led to renewed, incredible bloodshed in the Germanic world; their clashes with the Frisians, Franks, Anglo-Saxons, and Visigoths were carried out with unprecedented ferocity, and the Nordic racial element was primarily affected in this process.



[2]

Germanic and Viking Migrations

= Ancestral homelands of the Germanic peoples

= Their southward advance to the borders of the Roman Empire

= Directions of expansion

= Viking and Varangian Raids

= Their main gathering points: Normandy, Southern Italy/Sicily, and Byzantium

[2] **Map sketch by A. Hillen-Ziegfeld**

[3]

Settlement Areas and Exploration Routes of the Nordic Peoples

= In Europe: Main settlement areas of today's Germanic peoples—the primary distribution area of the Nordic race
Worldwide: Coherent overseas settlement areas of Germanic peoples—the Nordic race being strongly represented

= Areas of distribution of Indo-European peoples in Europe and Asia—the Nordic race has completely disappeared or is now only detectable in traces

= The Viking voyages to North America

= The most important voyages of discovery by Western European peoples

= Settlement areas of European peoples overseas with a certain Nordic influence, scattered among the residential areas of other, very distant races

[3] **Map sketch by A. Hillen-Ziegfeld**

The New States of Europe

Spain and Portugal

Two nations on the Iberian Peninsula emerged from the struggles against the Moors.
The initial battlegrounds were in the northwest and north; here, the remnants of the Goths and Suebi took the lead in the conflict, and in these endless wars, the Spanish nobility emerged from their ranks.
The heroes of this era are reminiscent of the Nordic heroism of legend, foremost among them Cid el Campeador, whose epithet clearly indicates his Germanic origins (the Warrior); his deeds were celebrated in many heroic songs, and here we also find descriptions that portray him as a Nordic man distinguished by his refined appearance; when we further hear that his men bore wolf's mouths on their shields, that the Spanish heroic songs tell of horsemanship, honor, loyalty, and single combat, the underlying Germanic worldview of this developing knightly nobility becomes clear to us—a nobility that, incidentally, is built upon the same foundation and corresponds in its forms to the Western chivalry of other countries.

The Spanish names that emerged at that time, some of which are still in use today, also often trace back to Germanic names - for example:

Alfonso = Hadafuns
Rodrigo = Rotareiks
Ramiro = Ranimir
Enrique = Heinrich

It has also been established today that numerous place and field names in Spain date back to the Visigothic-Suevic period.
The Visigothic liturgy prevailed in the churches of Spain well into the 11th century; indeed, even today a version of the Visigothic Mass is celebrated in its ancient form every Sunday in Toledo Cathedral, in memory of the conversion of the Visigothic King Recared I to Catholicism.
In later Spanish poetry as well, descriptions of people repeatedly appear that clearly trace back to Nordic physical characteristics; indeed, for significant Spanish poets such as Cervantes, Lope, and Calderón (who was also of Flemish descent on his mother's side), Gothic ancestry is verifiable.
This Germanic-influenced chivalry of Young Spain found ample opportunities for battle against the Moors of North Africa for centuries.

Meanwhile, Portugal had emerged on the same foundation as Spain, and there, too, the impetus for liberation came from the Germanic-led north.
At the end of the 15th century, both states began their voyages of discovery along the west coast of Africa and across the ocean to America - the ancient Nordic seafaring spirit was revived.
We even know the exact lineage of most of the explorers - for instance, Henry the Navigator, who initiated the discovery of the sea route to the East Indies, came from the house of the Counts of Burgundy.
Most of the others were from the Germanic nobility - a German researcher, Wackernagel, characterizes the Germanic influence on the Age of Discovery with the following words:

“Whatever great achievements the Romance peoples accomplished at sea through discovery, conquest, and trade, they accomplished them only by virtue of the Germanic kinship into which they had entered, and they accomplished them only as pupils of the Germanic peoples; evidence of this is already found in their languages, which must designate everything pertaining to seafaring, even the regions of the sky, with Germanic words."

So powerful was this urge to venture into the unknown that the Spanish kings could soon boast that the sun never set in their land.
However, the bloodline capable of sustaining such a feat was far too small to ensure the lasting existence of the vast colonial empires; added to this was the fact that the masses of Spaniards and Portuguese knew no inhibitions and largely intermingled with the black and brown indigenous peoples of the colonies - the consequences of such intermingling can be observed above all in certain regions of South America. There, not only has the ancient, sophisticated culture of some indigenous peoples been destroyed, but the establishment of a Spanish culture has also proved impossible: while Spain thus lost its finest blood through intermingling in South America, Portugal met the same fate in Africa.
On the other hand, we see that where the Portuguese and Spanish had no opportunity to intermix with the indigenous population, a more successful colonization was possible, as in the South American ABC states (Argentina, Brazil, and Chile); however, a significant amount of Germanic blood from other countries, particularly from Germany, also played a role in this; even today, old aristocratic families on the southwestern European peninsula boast of their political origins, and the same pride has even been preserved here and there in Spanish families in South America.
The strength of the Iberian homeland was gradually broken not only by the extensive intermingling between indigenous peoples and Germanic peoples, but above all with Moors and numerous baptized Jews.

Italy

Italy’s Nordic-Germanic genetic heritage originally stemmed from the Germanic peoples who settled there—either voluntarily or by force—during the late Roman period; in the centuries that followed, the Goths, Heruls, Lombards, Franks, and Normans reinforced this heritage, or, more accurately, they were the ones who gave it its driving force.
In the early Middle Ages, we encounter Germanic names in German form throughout Italy; this was the era when the influence of the German Reich brought a new Nordic wave to Italy, this time driven by Germanic culture - the documents mention:

Adalbert of Ivrea
Berengar of Friuli
Otto of Montferrat
Wido of Spoleto
Alberich of Tusculum
Bertha of Susa
Adelheid of Turin

The same can be observed in artists' names: Master Wilhelm on the façade of St. Zeno in Verona, and the masters Gruamons, Robertus, Arnolfo di Cambio, and Fra Guilelmo d'Agnolo, etc; the murals of the 11th and 12th centuries, particularly the works of Giotto and his school, also repeatedly depict the Nordic ideal of beauty.

While in Southern Italy the Nordic influence quickly faded in the unfamiliar climate (due to malaria), it was able to take firm root in the regions of Northern Italy, particularly in Lombardy, and later in Tuscany as well; it was here that the intellectual and political life of the peninsula increasingly concentrated.
After the end of German imperial power in Italy, the spirit of the Renaissance sprang forth precisely from these regions; Woltmann attempted to interpret the defining cultural layer of this era ("Die Germanen und die Renaissance in Italien", The Germanic Peoples and the Renaissance in Italy).
The paintings and monuments of that time once again reflect the Nordic ideal of beauty, and portraits of the nobility reveal that even then, the Nordic appearance had not disappeared among the Italians.
Descriptions of people from the Renaissance also indicate this - for example, the Florentine humanist Pico della Mirandola was distinguished by his tall stature, light hair, and deep blue eyes. (Geiger, "Renaissance und Humanismus", Renaissance and Humanism, 1882.)
Time and again, the significance of Lombardy as a source of strength comes to the fore; numerous politicians and artists of all centuries, such as Napoleon and Michelangelo, came from the Lombard nobility, and the unification of Italy emerged from Lombardy in the struggles against Austria; Kraus has also demonstrated the Germanic origins of the great leader of this unification, Cavour, who was called the Italian Bismarck (Kraus, "Cavour," p. 52).

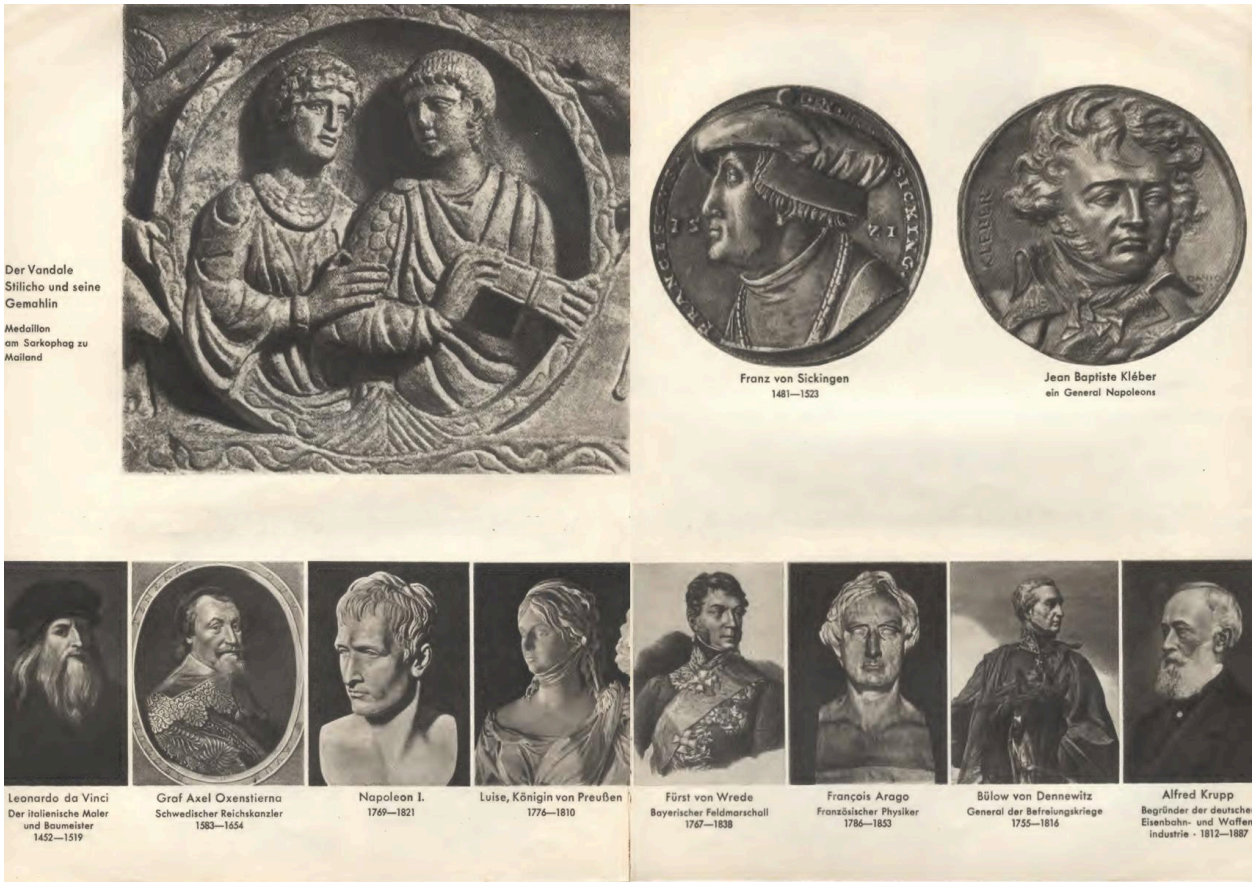
Even today, the Nordic influence in Italy has not disappeared - a look at the sports students (see photo supplement!) says enough.

First Page:

1. Italian sports students - descendants of Germanic immigrants
2. Germanic heads on Trajan's Column in Rome (113 AD)

Second Page: Nordic Figures in Medieval Sculpture

1. An angel's head at Strasbourg Cathedral
2. The Bamberg Horseman
3. Sculpture of Kaiser Henry at Bamberg Cathedral



Throughout the course of two millennia, we encounter the Nordic influence in leadership across all fields (in order):

First Page:

The Vandal Stilicho and his wife – medallion on the sarcophagus in Milan
Leonardo da Vinci – Italian painter and architect, 1452–1519
Count Axel Oxenstierna, Swedish Chancellor, 1583–1654
Napoleon I, 1769–1821
Louise, Queen of Prussia, 1776–1810

Second Page:

Franz von Sickingen, 1481–1523
Jean Baptiste Kléber, a general under Napoleon
Prince von Wrede, Bavarian Field Marshal, 1767–1838
François Arago, French physicist, 1786–1853
Bülow von Dennewitz, general of the Wars of Liberation, 1755–1816
Alfred Krupp, founder of the German railway and arms industry, 1812–1887

France

The Celts were the first Indo-European people to establish a Nordic presence in France, and are described as tall and blond, so much so that the Romans were initially unable to distinguish them from the Germanic peoples; however, according to Plutarch's accounts, it must be assumed that during Caesar's Gallic Wars, about one-third of the population was killed and another third was sold into slavery - these events certainly brought the de-Nordicization of the Celts to a close.

A renewed strengthening of the Nordic influence was ushered in by the numerous Germanic settlements during the Roman period, with the settlements of the Visigoths in southern France, the Burgundians and Alemanni in eastern France, and the Franks and Normans in northern France ultimately leading to Nordic dominance in France over the following centuries.
We are sufficiently informed about the appearance and demeanor of those peoples by Roman writers - Sidonius reports from Bordeaux that "blue-eyed Saxons, sea-eyed Heruls, and seven-foot-tall Burgundians" dwell there, and in Libanius's "Panegyricus", it is said of the Franks:

"They despise inaction as the greatest evil, so that even when maimed, they continue the fight with their remaining limbs…
They never allow their enemy rest; one may eat only with the sword in hand in their presence, and sleep only with the helmet on one's head."

However, this penetration of France did not lead to a Germanization of the country, as struggles for political leadership of the entire region between the Franks on one side and the Visigoths, Burgundians, and Normans on the other destroyed much Germanic blood, along with driving the majority of the Visigoths entirely out of the country; numerically, too, these Germanic tribes were also outnumbered by the pre-existing Roman population.
Unfortunately, in many places no popular settlement took place - the Normans mostly came to the country without women, and the Franks settled only in the northernmost part of France as a peasantry, and beyond that only as a class of lords and warriors.
The warrior class consisted mostly of young, still unmarried Franks, who quickly fell prey to intermingling and alienation from the local population in the Romanic regions; thus, since the 6th century, the number of broad-skulled individuals in Frankish graves has increased, while the native short-skulled women of the Frankish warrior class altered the racial profile.
In the mixed marriages of the Franks, the woman's language retained undisputed authority within the household; since Latin also became the official language of the Franks, this explains the rapid Romanization of the Franks.

The areas settled by the Germanic peoples remained particularly fertile ground for political and cultural ideas even in later times; even a Frenchman, A. Odin, noted this based on the birthplaces of the great French talents.
In southern France, the remnants of the Gothic families gave rise to the age of chivalry, and the figures of the chivalric singers (troubadours) are authentically Germanic. Their descriptions of women extolled the Nordic ideal of beauty: for example, golden-blond hair, milk-white skin, golden-glinting eyebrows, a

straight nose, and a proud, noble bearing; meanwhile, well into the 13th century, enemies, infidels, and traitors were depicted as black-haired.
The Albigensian Crusades—religious wars waged by the Church against a sectarian movement in southern France—destroyed the last upright families of the South; hundreds of thousands of the finest fell on both sides, and thus, troubadour poetry came to an end - today, southern France is a region into which foreign blood penetrates most deeply.

Northern France became the birthplace of Gothic architecture, that style in which "Nordic wildness" was able to depict the vision of the forest and nature in its noblest form; not only that, Northern France gave the Crusades new impetus time and again, and it was also in Northern France that Germanic settlements endured the longest - as late as 950 AD, when the West Franks and Normans had long since been absorbed into Christianity and the Romanesque tradition, the battle cry of the men of Bayeux was "Thor aide" instead of the otherwise customary "Dieu aide."
Germanic settlements existed around Arras well into the 13th century, and the Germanic Flemings still live in the northernmost parts of France today - many a front-line soldier will recall peasant families in northern France who stood out from other French people in their appearance and their calm demeanor. The regiments from these regions formed the elite corps of the French, deployed to the hotspots of the World War - how different the groups of prisoners from these regiments looked when compared to those from southern France.
The difference between southern and northern French was still so great in the late Middle Ages that the northern French were simply called "the Franks" in the south; this difference was also noticed by the Germanic Englishman, and we find good evidence of this in the English war book "The Spanish Farm" by Ralph H. Mottram: the Flemish Madeleine, "reserved, attractive, and mistress of herself and the situation," is closer to the Englishman than the other women of France.

The royal houses of France trace their origins to Germanic ancestors - thus, the Capetians descend from a Saxon named Witichin, and in the French royal house, the Salic law governed the succession to the throne; Woltmann has also demonstrated the Germanic-Nordic origins of most of France's major political and cultural leaders. ("Die Germanen in Frankreich", [The Germanic Peoples in France], Jena 1907.)
Some reasons for the extinction of the Nordic class in France have already been cited, though the destruction wrought by wars must be given particular weight: at Crécy, 1,600 barons and 4,000 noble youths fell against their blood relatives, the English, and in particular, the internal turmoil of the religious wars against the Albigensians and Huguenots claimed the finest blood; meanwhile during the Huguenot Wars, perhaps a million people were killed, most of whom belonged to the upright, unyielding nobility - significantly, the exiles of that time mostly sought refuge in the Germanic borderlands—in Germany, Holland, and England—and brought valuable blood heritage to their second homeland.
The finest Nordic blood also went overseas, particularly to Canada; the French racial researcher Lapouge noted that the proportion of blue-eyed and blond people among the French in Canada, the Transvaal, and the Antilles is significantly higher than in France.
Many French people have also made no secret of the importance of Nordic Germanic heritage for France, foremost among them the pioneer of racial thought, Gobineau.

Today, the leadership of the great Western powers approves of the mixing of their peoples with Negroes and Asians - history can show us where this path must lead, if we are able to view it from a racial standpoint.

England

As early as Roman times, Nordic blood found its way to England through Germanic mercenaries; the centuries-long migrations of the Angles and Saxons, later reinforced by the Danes, Jutes, and Vikings, and finally the Norman conquest, formed the Nordic core of the island kingdom.
Admittedly, the mutual, extremely costly battles for dominance and land ownership also contributed to the destruction of the most valuable Nordic people, and furthermore, it was precisely the advance of the now Romanized Normans that helped introduce foreign ways of thinking - once again, here too, Germanic peoples stood against Germanic peoples, and Nordic blood did not sacrifice itself to defend its own realm of space and thought, but instead, it turned against itself.
Such periods recur several times in English history - in the Wars of the Roses, England's first—Norman-derived—nobility wore each other down, and later, further bloodshed occurred during Cromwell's wars.

A massive exodus of Nordic people then began over time as England became a colonial power and started to settle the favorable regions of its overseas possessions, with North America, Canada, and Australia being the most significant destinations.
This flow of life is reinforced by people of related blood from France, Germany, and Scandinavia; we have already seen from the example of France that it is precisely those of Nordic descent who are most inclined to seek a new—and preferably better—home far away.
England was able to assimilate these converging colonists into Anglo-Saxon culture, with only the French Canadians able to maintain a substantial distinct identity; the contrast in religions played a role in this, as seen by how the emigrated, mostly Protestant Germans and Scandinavians have almost completely disappeared into Anglo-Saxon culture.
At home, the English paid for this expansion of their power with the decline of the peasantry and a massive growth of cities and industrial districts - on the one hand, this has largely destroyed one of the most important sources of national vitality, and on the other hand, it must be emphasized that the English have managed to avoid intermingling with the indigenous populations overseas.
The immense outflow of the finest Nordic blood to the colonies—which is still necessary today due to the numerous tasks throughout the world—has slowly transformed the racial character of the island kingdom.

The Slavic States

Before the great Germanic migration began, the East Germanic tribes were settled as far south as southern Russia before most of these tribes left the lands east of the Elbe; remnants likely remained behind everywhere, but they were very quickly absorbed into the slowly encroaching Slavic culture.
Certain groups were also pushed southeastward - even in the 17th century, there were Gothic-speaking people in the Crimea, and it is certain that the peoples of the Caucasus (Ossetians), or at least parts of their ruling families, can be traced back to such scattered sub-tribes, though their numbers were too

insignificant to constitute a power, and rapid intermingling with foreign peoples further weakened their strength.

The Slavic people, who penetrated the now-empty territories from their original settlements in the Pripyat Marshes, were largely Nordic in prehistoric times, as they belonged to the great Indo-European family of peoples (see Schulungsbrief No. 4!). However, they were significantly altered by contact with Dinaric groups to the detriment of the Nordic elements, and the Slavic masses of the 8th century AD therefore no longer possessed the ruling class necessary for such vast territories - the Russian monk Nestor describes their situation in the following words:

"The Chuds, the Slavs, and the Krivichs said to these Varangians: 'Our land is vast, good, and blessed with everything, but there is no order in it; come and rule over us.'"

We have already mentioned the characteristics of these Nordic Varangians - Rurik, one of the first, established the core of the Russian Empire, and his descendants ruled Russia until 1598; meanwhile, Rurik's comrades-in-arms founded the all-Russian nobility, which gradually weakened its bloodline through intermarriage with Tatar nobility, thereby giving Mongol blood the upper hand.
Later, a new Nordic ruling class reinforced the old lineages - for centuries, the sons of the German-Baltic nobility provided Greater Russia with its finest officers, officials, and politicians - however, the 1917 Revolution swept them away completely, replacing them with a Mongol-Jewish-influenced leadership that drew its strength from South-Eastern Russia and the Caucasus.
Poland has been even more thoroughly permeated by Nordic ruling families than Russia - Dago, the founder of the Polish Empire, known to the Poles as Misika I, was a North Germanic who, like Rurik, crossed the Baltic Sea with his comrades-in-arms, and they founded the ancient Polish ruling families, which still reveal their Nordic origins today in their coats of arms and family names; in addition, German knights, scholars, and artists kept arriving there, drawn by the leadership opportunities offered by the vast territory, and reinforced the Nordic influence in the East.
We can observe similar developments in Czechoslovakia - here, too, Germanic peoples—in this case the Frank Samo—and later numerous German immigrants of Frankish and Bavarian descent helped to establish the Bohemian region politically, culturally, and economically; in the end, the bitter religious wars of the Hussite era and the Thirty Years' War destroyed, here as elsewhere, not only German culture and Protestants, but also significant portions of the Nordic race.

Germany

The Germanic tribes of the early Middle Ages emerged from the large tribal confederations of the Germanic period - when, following the partition treaties of Verdun (843) and Mersen (870), the independent development of the German Reich began to emerge from the Carolingian Empire, the initial region between the Meuse and the Elbe was inhabited by the Frisians, Saxons, Franks, Thuringians, Lotharingians, Swabians, and Bavarians.

The Frisians, but especially the Saxons, had suffered heavy casualties in the preceding battles with the West Franks, who were already largely Romanized at that time; most striking to everyone is the massacre of 4,500 Saxon nobles near Verden an der Aller by Emperor Charlemagne - nevertheless, just 140 years

later, the Saxon tribe was in a position to assume leadership of the German Reich, and it was further called upon them to take the first decisive steps of Germanism into the lost lands east of the Elbe, in order to create there the nucleus of a future imperial power: Prussianism.
In Central Germany, the Franks had advanced from the Middle Rhine to the Fichtel Mountains; the beginnings of a Greater Thuringia had been crushed by the West Frankish Charlemagne under circumstances similar to those in Saxony, and in the period that followed, the Thuringians and East Franks jointly carried the German tide of blood eastward along the low mountain range; colonial Silesianism, the central pillar of our eastern front, received its most essential vital force from them.
In western Germany, the Lotharingians suffered losses in centuries of border conflicts, and in southwestern Germany, the Swabians were wedged between the Alps, Bavaria, Franconia, and Burgundy; their Germanic ancestors had already suffered irreplaceable blood losses in their numerous forays across the Rhine into the Roman Empire.
The Franks under Clovis prevented a renewed advance westward - thus, this tribe found no opportunities for expansion and therefore ceded its blood, which yearned to push into the distance and seek new lands, to regions that had no connection to the homeland; in the east, particularly in the southeast, it is scattered across numerous ethnic enclaves, though far greater and more painful is the loss of its people through emigration overseas.
Alongside the Swabians, the Bavarians found enough space to advance down the Danube, to find a new great mission here in the Vienna Basin.

If we now consider the fate of the Nordic race in the Germanic region following this overview, we must first note that the entire area between the sea and the Alps, between the Meuse and the Elbe, was pulsing with Nordic blood at the dawn of the German Reich - the North was, after all, part of the original homeland of the Nordic race; meanwhile, further south, the Nordic component would have diminished, as intermingling with short-headed races began here early on.
The intervention of the West Franks, who were assimilating into the Romanic world under Emperor Charlemagne, east of the Rhine would bring about the destruction of the first ruling families and the strength of the tribes in Frisia, Saxony, Thuringia, and Bavaria—and thus also the eradication of Nordic blood.
In place of killing, entering a monastery now also became the norm - thus, for example, the family of the Bavarian leader Tassilo—the duke, his wife, his sons, and daughters—was rendered harmless forever. Celibacy and monasticism decimated the country's best families over the next centuries, particularly in southern Germany, and the idea of a "Holy Roman Empire of the German Nation" shackled Germany's strength for centuries; countless warriors from all regions of the empire bled to death in vain on Italian soil, and the Crusades did the rest, though these losses of blood were not so noticeable only because there was no foreign people with an ancient culture at home who could rise up in rebellion, and the German peasantry also repeatedly provided the necessary popular strength - thus, the great eastward colonization effort was also possible.

We must assume that the movement along the Elbe–Saale–Bohemian Forest line was essentially carried out by a select group of Nordic blood, as the struggle itself and the advance into distant lands appealed directly to the Nordic spirit of daring; intermingling with the Slavs, who had already largely lost their Nordic character, shaped the racial profile of present-day East Germany.

The Teutonic Order played a prominent role in the eastern settlement! After a futile struggle in Palestine, it found a great national mission in Prussia.
While celibacy initially gave it significant momentum, it ultimately, however, led to its downfall; it is regrettable that precisely this elite of Nordic blood perished for the most part without leaving descendants for East Germany.

Roman law destroyed the ancient, time-tested peasant communities of our people, and the outrage of the oppressed led to further bloodshed in the Peasants' Wars; furthermore, the Roman Church's claim to sole spiritual and political leadership culminated in numerous religious wars, which nearly led to Germany's annihilation during the Thirty Years' War.
In the centuries that followed, German people repeatedly poured out of the narrow confines of the empire into the world: everywhere we look—in Russia and Siberia, throughout Europe, and across the globe—Germans appear as settlers, warriors, and leaders, as merchants and artists; they are distinguished by their longing for distant lands, their daring spirit, and their self-sacrificing, loyal fulfillment of a duty they have taken upon themselves.
However, these emigrations meant not only a loss of people, but also a loss of Nordic blood; while the German peasantry has managed, right up to our time, to fill the gaps, thus sparing Germany the fate that befell our Germanic brothers in Southern, Western, and Eastern Europe, in the last century, forces had grown and eventually come to power that threatened to destroy the ethnic forces of Germanism by destroying the peasantry and advocating a human mush; the victory of National Socialism, by contrast, signifies a turn toward the demands of the blood.
The Nordic bloodline is still alive within us everywhere, and it is summoned by the Führer's word - if we follow him and redouble our will with regard to the Nordic racial destiny in history, then Woltmann's words will have their affirmative effect for Germany:

"As long as a people still harbors healthy reserve strata of a gifted race within itself, it can rise again; if even these are exhausted, then downfall and collapse is inevitable."

What Every German Needs to Know

Approximately 75 million tons of cargo are transported on the Rhine each year, accounting for three-quarters of Germany's total inland waterway traffic.

In recent years, research has concluded that the western part of the Americas was discovered at least nine times, and that Germanic peoples set foot on American soil long before Columbus; rune stones and swastika symbols found in North America are clear evidence of this.
However, it is not yet known when Germanic seafarers first arrived in the Americas - we only know that in 815 AD, the first Germanic Christians arrived in the country from Iceland, and that around the year 1000 the Norman Leif Ericson discovered and settled the area of Massachusetts; at that time, Native Americans incorporated the Christian symbol into their religion and built so-called Temples of the Cross; recently, such a temple was uncovered near Palenque in Yucatán.

The majority of international students at German universities are from Asian countries.

2 1/2 million head of cattle consume approximately 162 million hundredweight of hay per year, a quantity that could be supplied in the foreseeable future by the German moor and heathland areas that are still suitable for cultivation; as is well known, the Voluntary Labor Service is currently engaged in cultivating these areas.

In Germany, there are 135 inhabitants per square kilometer; in France, 75, and in Poland, 70; for every 100 births in Germany, there are currently 112 in France and 162 in Poland - this proves that a people without sufficient space is hindered in its development.
Nations with a two-child system—which Germany's population is also approaching—will die out in 150 years; with its current birth rate, the German people will cease to be a growing nation.
It has been calculated that 3.4 children would need to be born in every marriage to ensure the survival of the population; with 2.9 children per marriage, we are already falling short of this rate.
If we were to adopt a two-child policy, the German people would be completely extinct by around the year 3000.

The sharpest increase in industrial production since March 1933 has been observed in the radio industry, where output has risen by 280 percent; this is followed by the automotive industry at 130 percent, the construction sector at 76 percent, and the household goods industry at 41 percent.

During the economic boom of 1929—which, however, was a false prosperity—maritime freight traffic in German ports was roughly on par with that of 1913, amounting to approximately 50 million tons in both years; however, in the wake of the crisis that persisted until 1932, this maritime traffic had fallen by a full quarter, reaching its lowest point - by the end of the first year of the national survey, this figure had already improved by a full 10 percent, reaching 36.2 million tons.
Inland waterway traffic had also declined to the same extent and then rebounded—from 110 million to 73 million tons, and today to 79 million tons; in the two most important inland ports, Duisburg-Ruhrort and Berlin, there was an uptick in total traffic from 1932 to 1933, rising from 16.5 million to 18 million tons.

The German chemical industry accounts for 35 percent of global pharmaceutical consumption.

From the History of the Movement

"Scapa Flow"
by Wolfgang Loeff

On November 11th, 1918, in the Compiègne Forest, at the instigation of Erzberger and the Berlin November leaders, the German plenipotentiaries signed the terms of the armistice in the saloon car of French Marshal Foch, thereby laying the foundation for Germany's enslavement - Article 23 of these terms read:

"The warships of the German High Seas Fleet designated by the Allies and the United States shall be immediately disarmed and shall thereafter be interned in neutral ports or, in the absence thereof, in ports of the Allied Powers; the ports shall be designated by the Allies and the United States.
The ships shall remain there under the supervision of the Allies and the United States, and only guard detachments shall be left on board - the designation by the Allies extends to: 6 armored cruisers, 10 battleships, 8 small cruisers (including 2 minelayers), and 50 destroyers of the latest type.
All ships to be interned must be ready to leave German ports seven days after the signing of the Armistice Agreement; the route will be prescribed to them by radio message."

The German fleet was thus to be interned; this did not mean the same thing as being surrendered, as was clearly evident from the more specific wording of Article 23 of the armistice terms: "...in neutral ports..." and only "...in the absence thereof, in ports of the Allied Powers".
Accordingly, Germany's right of ownership over the ships was preserved, just as, for example, an interned English unit in Holland does not suddenly lose its right of ownership over its equipment upon internment; their weapons may well be temporarily confiscated, because in Holland, of course, only the official authorities of the Dutch, but not foreigners, are permitted to be armed, but upon leaving the neutral territory, the equipment, regardless of its nature, must be returned to its rightful owners.
Since, according to the terms of the armistice, the German fleet had to be "disarmed"—i.e., without ammunition and with guns rendered inoperable—before its departure for internment, and was thus to enter its port of internment completely disarmed, any temporary confiscation of German property on the ships was also precluded under the armistice agreement.

Despite this clear distinction between property rights and the obligation of internment, it was an unprecedented imposition by their government—unprecedented in German history—on soldiers of honor to sail the undefeated fleet to a location ordered by the enemy, a demand that, in particular, posed a question of conscience for professional soldiers - officers and enlisted men were required to perform a service that lay outside the duties and responsibilities they had assumed through their profession, rank, oath, and sense of honor.
These soldiers were therefore increasingly confronted with the question: is a soldier's honor an end in itself, or is it tied to the welfare of the state? The answer to this question ultimately depended on whether the individual could bring himself to adopt the attitude: my own person must play no role if I can prevent harm from being inflicted upon the German Reich!

Until then, there had never been an order contrary to honor in the German Wehrmacht; now, however, a government had nevertheless signed the humiliating terms of the armistice treaty—terms never thought possible—and demanded the obedience of the German soldier in slavish fulfillment of them.
The officers and a portion of the enlisted men who, gritting their teeth, agreed to this obedience were guided by the following motives: if the disarmed fleet did not sail to neutral ports for internment, then, as the enemy had threatened, it would occupy Heligoland and the North Sea estuaries; this could not be prevented militarily, for the mutineers within the country had not only rendered the German people defenseless, but were also determined to prevent any resistance against the enemy.
Therefore, the plan—which, perhaps hidden in some minds, had already been considered at the time—to prevent the fleet's seizure by scuttling it in its home ports was also unfeasible; likewise, it would have been futile if, for example, the patriotic officers and crew had not participated in the internment voyage - either the mutineers and deserters would then have sailed alone with the ships to the enemy, who would naturally have immediately driven the undisciplined revolutionary rabble offboard and seized the ships "to his regret" and "for the sake of order", or, the mutineers would not have sailed—perhaps because they lacked the expertise required to command a fleet of giant ships—in which case the ships would have been handed over to the English by the red rulers in German ports.
If, therefore, the patriotic officers and crews had disembarked, they would have achieved only the opposite of what military honor demanded of them, and the press of the entire world—naturally in concert with the Jewish-Marxist newspapers of Germany—would have triumphed: the fate of the German fleet is to be charged to the account of the German naval officers and the sailors loyal to them!
For these reasons, Admiral Ludwig von Reuter, his Chief of Staff, Commander Ivan Oldekop, commanders, officers, and many loyal sailors declared themselves ready to assume this bitter command.

The admiral had set himself a single task, which he himself described as follows:

> *"My goal was to ensure that the portion of the German High Seas Fleet united in the internment fleet would continue to remain in the possession of the German Reich, to which it currently belonged."*

The very idea that England intended not merely to intern the German ships, but to capture them without a fight, must surely have been prompted by the shameful and feeble stance of the German government at the time.
Based on these considerations, Reuter had established the guiding principle for his actions, and in order to follow it, he had to endure everything unpleasant, unfamiliar, and even rude that the new conditions under the Soldiers' Council presented him with.

Reuter received the following order from the Fleet Commander, Admiral von Hipper, regarding the fleet's departure on November 19th:

"The internment ports to be sought out in the English harbor of the Firth of Forth—following an inspection of the ships (to verify that disarmament has been carried out) and the embarkation of the English escort detachments—are not yet known.
The entire escort detachments are to remain on board until the ships, etc., arrive at the internment port; in the internment port itself, however, only guard detachments are to remain on board, while the remainder of the escort detachment is to be brought back by transport ships.
Admiral Beatty (the British admiral) has assured us that he will communicate the names of the internment ports and the time by which the transport ships must arrive there in a timely manner; corresponding notifications and orders will then be issued.
After the transfer convoy has been taken in by the British cruiser escort (40 nautical miles east of May Island), all wireless telegraphic communications are to cease unless permitted by the commander of the British escort or, subsequently, by regulations issued by the C.i.C. Grand Fleet (Commander-in-Chief of the British High Seas Fleet)."

To carry out this order, Admiral von Reuter had gone aboard the flagship "Friedrich der Große" on the evening of November 18th, which had flown Admiral Scheer's flag during the Battle of Skagerrak. Immediately, the "Convoy Soldiers' Council" also made itself known, whose chairman had never set foot on a ship before - smuggled aboard with a forged order from the High Seas Command, he introduced himself to the Chief of Staff: "So, I have now taken command of the fleet, and you are my technical advisor."
Although he had to be taken aboard at the government's behest despite this audacity, his request to hoist the red flag was denied - it was a pirate flag, explained Commander Oldekop, and would result in the immediate shelling and destruction of any ship flying it on the high seas; consequently, only a "red signal" was attached to the foremast, but even this disappeared as early as November 19th, the day the German fleet had left Wilhelmshaven—and thus its homeland—forever.

It had been a grim farewell on that sparkling early winter day - feasting and reveling as if it were a celebration, the Marxist elements on board had cheered and sung, accompanied by music playing popular tunes as a farewell to a crowd left behind in sadness and disgust, a farewell to the German fleet from the people and the fatherland.
Meanwhile, forty-four ships and torpedo boats steamed out into the North Sea, cutting through white-capped waves at a leisurely pace, past Heligoland's red cliffs, which the setting sun bathes in crimson; majestically, the giant steel fortresses glide along, the war flag rattling in the wind—the same flag that flew from the masts at Skagerrak, the first great victory of the young German navy.
But these ships—unlike in days past—do not sail out to battle and victory for country and people, to war against a vastly superior enemy against whom they have held their ground wherever he was—they embark on a fateful voyage whose tragic end many already foresee.
Driven, as it were, by the spirit of betrayal at their backs, by the spirit of shame, of cowardly subservience and disgrace, they drift on, the undefeated, into the arms of the mocking enemy, full steam ahead, the foaming spray at the bow just as it was back then, when their guns spewed fire and roared amid the din of the Battle of Skagerrak; at the forefront were the glorious armored cruisers "Seydlitz," "Hindenburg,"

“Moltke,” “Derfflinger,” “Von der Tann”—all without ammunition, without breechblocks on their guns, and unable to fire even a single shot.
Yet suddenly there is a sudden bang in their ranks - not a shot, but the explosion of a mine that drags the torpedo boat “V.30” into the depths; two dead and three wounded are the casualties of November 20th, 1918.

The black shadows of the winter night then descended over the rolling sea, and the steel giants of the ocean, which until now had been an expression of a nation’s vitality, were now, out of an unmanly weakness, destined to become objects of tribute—for an enemy whom treason helped to victory, but not their own strength in battle.
Night over the waves of the North Sea… Night over Germany…
Gray and hazy, the morning dawns - from the mist on the horizon, the outlines of the English fleet emerge in the distance.
They become increasingly distinct, standing out against the foggy background—enemy warships everywhere: starboard, port, astern, and far ahead, ready for battle, their guns carefully aimed at the Germans. The enemy’s airships and aircraft circle in the air, and the observers peer down intently - what will the Germans do? That they would surrender without a fight—the Englishman cannot believe it; they do not believe in the disarmament and defenselessness of the feared victor of the Skagerrak, because such a thing is contrary to British fighting spirit and seafaring pride, and they are therefore unable to put themselves in the Germans’ shoes - full of suspicion, the British therefore wait to see whether the Germans might not yet seize this last opportunity to ambush and destroy England’s fleet.
But none of this happens, and astonished, the British stare at the silent enemy before the wind carries a chorus of cheers to them, which the German sailors meet with a curse, for it remains a poor consolation to the sailors that this voyage of the German fleet is not to be a triumph for British arms.

At three o’clock, the German fleet anchored off the Firth of Forth, and at four o’clock, the English fleet commander ordered:

“The German flag is to be lowered, and may not be hoisted again without permission.”

Admiral von Reuter protests because it is not customary under international practice to strip interned ships of their flag - but the enemy insists on its demand:

“The German flag… must not be hoisted again without permission.”

It was the first clear sign of what the Entente was after: by taking the flag, it wanted to gradually accustom the German interned fleet to the fact that it was no longer to consider itself the property of the German Reich.
However, in their overzealousness, they had overlooked something very important: they had left the German ships with their command insignia, the admiral’s flag, and the commander’s pennants; under international law, these were decisive for state sovereignty.
The next day, the British investigative commissions came aboard the German ships to verify the disarmament, while the German soldiers’ councils stood at the gangways with white and red ribbons to receive them, serving submissively—a pitiful sight.

The English, despite this, completely ignored the red mutineers, walked silently past them, and demanded that the German crew line up on deck, clear of the guns; to open all compartments and lockers; to produce ship plans and crew reports, and to provide interpreters and guides; these English commissions behaved coolly and correctly, worked thoroughly, and thwarted every attempt at ingratiation by the German Marxists.
The first immense disappointment for the November mutineers had arrived; they had pushed themselves to the forefront, and now saw the international dream dissolve - the enemy had indeed used them as a tool to undermine their own people, but he now rejected them with contempt.

Between November 22nd and 26th, the German ships were taken to the British port of Scapa Flow; the Entente had claimed that the German fleet's anchorages in the Firth of Forth were too exposed to easterly storms, and that a more sheltered harbor—such as the bay of Scapa Flow—should be chosen.
Undoubtedly, the Firth of Forth offered little protection against the easterly storms, but the British had certainly not just now made this discovery - thus, this transfer also fit all too well with the order to lower the German flag.
Scapa Flow Bay makes the saddest and most desolate impression imaginable: mountainous, rocky shores, sparsely vegetated land, and uninviting-looking houses clustered around a spacious body of water formed by seven larger and smaller islands.
Here the German ships were anchored in such a way that they were under constant surveillance by an English squadron and a group of destroyers, and to make matters worse, a number of armed drifters and fishing steamers circled the German fleet day and night; any conspicuous activity on board the German ships was immediately reported, with even the sight of heavy smoke rising from a funnel causing concern - as Admiral von Reuter concludes his impressions upon arrival in the bay:

"Without much fanfare, the 'Convoy to the Firth of Forth' had now become the 'Scapa Flow Internment Fleet.'"

Days, weeks, and months passed - the year 1919 had long since begun, the German ships were still anchored in the English Channel, and it was still unknown in which neutral ports they were to be interned; the worst part, however, was that no German government had made a formal request to that effect, even though Reuter was constantly pressing for it.
Meanwhile, the political events in Germany from November 1918 to June 1919 also affected some of the ship's crews; the soldiers' councils heard of the deaths of Liebknecht and Luxemburg, the elections to the National Assembly, and the Spartacus struggles in the Reich; on the other hand, news of the dictated peace terms caused tempers to flare - the so-called "councilors" and their followers therefore believed their time had come, and incited the crew against the officers, demanded higher wages, stirred up sentiment for the removal of the commanders, issued threats of strikes, and attempted to intimidate the decent elements through terror.
Admiral von Reuter was in a difficult position, and only gradually was he able to root out the rebels and send them back home; in doing so, he took advantage of the English demands, for they were calling for a reduction in the German crews, most likely to secure even easier conditions for taking possession of the ships.
Reuter therefore gave the radical elements a choice: either an English prison or a ticket home on the next mail steamer; naturally, the rebels preferred to sail to what was then the red paradise of Germany,

especially since they weren't even allowed to go ashore at Scapa Flow - thus, Reuter gradually got rid of the Reds, though this was no easy task, for the larger the ship, the more radical and numerous the Marxists.
In contrast, the morale on the torpedo boats was excellent, as well as on the cruiser "Emden," which Lieutenant Commander Elze commanded in an exemplary manner, in good camaraderie with his men; Reuter therefore changed his flagship and moved aboard the "Emden."
Soon afterward, a spirit began to emerge among those left behind that stood in deliberate contrast to the stance of the radical soldiers' councils and Spartacists - this created the first prerequisite for the Scapa Flow incident, and it would not be long before it occurred.

Reuter and his internment fleet were left without official news, as letters and newspapers passed through British censorship and were delivered only three weeks late; radio communications were also blocked, as the British had removed the necessary equipment and refused to provide official updates on the progress of the peace negotiations.
The German admiral was ultimately left to rely solely on two provisions for his future conduct:

1. *"The naval commander abroad, who is cut off from the homeland, must act at his own discretion as the interests of the Reich and the honor of the Navy requires."*

2. *"Under no circumstances may German warships fall into the hands of the enemy during wartime."*

Reuter and Oldekop knew only one thing about the progress of the peace negotiations from the English press ("The Times" of June 16th, 1919): that the German government had made counterproposals to the enemy's humiliating peace terms, and in these, the German fleet had been offered as a means of financing the war debts: this mercenary, repulsively peddler-like attitude of the German government was so dishonorable, such an unheard-of betrayal of the German fleet, that Reuter composed a radio message to the Novembermen in Berlin on the very same day, in which he requested the replacement of the officers before this unscrupulous deal could be concluded; the radio message could not be sent for transmission to the British admiral at Scapa Flow, Sir Fremantle, until June 21st, with the next available communication.
Meanwhile, the British newspapers of June 17th arrived, containing the Entente's official final reply to the German government: in it—rejecting the German counterproposals—the treatment of the interned fleet as a commodity was refused, and furthermore, the "Times" reported that Germany had five days to definitively declare whether it would accept the peace terms of Versailles or not - had this deadline passed without result, the armistice would have been terminated and the state of war would have automatically resumed.
Based on the response issued by the German government on June 16th and on Scheidemann's speech, in which this Marxist had spoken of a hand that would wither if it signed this treaty—judging by all this, Admiral von Reuter rightly believed that the humiliating peace would not come to pass; he therefore had to act as the honor and conscience of a German naval officer in wartime dictated, and he thus consulted with Commander Oldekop on what should be done on June 21st if the torch of war were to flare up again in the world.
The fleet was unarmed and defenseless, and there was no longer enough coal to sail away at full steam; furthermore, it was questionable whether, following the transport of a number of crew members back to their homeland, there would be sufficient personnel on the individual ships, quite apart from the fact that

the English would not simply have let the fleet steam away - in such a situation, there was therefore only one option: scuttling!

That very same day, June 17th, 1919, the order to that effect was dispatched by mail boats, a service that was, incidentally, performed by the English mail carriers, who had no idea what was hidden in the envelopes this time.
Torpedo boat crews had already voiced the idea of scuttling the fleet once before—in the first days of June; Admiral von Reuter, who was himself entertaining similar intentions—though for the entire fleet—had also shared his thoughts with them, and so the idea had remained just that - fortunately! For if only a few torpedo boats had been sunk back then, the English would have established such a strict surveillance service on all German ships that the later sinking of the entire fleet would have become impossible.
The scuttling required thorough preparation: every compartment had to be crawled into, everything meticulously prepared down to the last detail, and all with great caution so that the enemy would not notice anything - all of this took time; large ships do not sink so quickly, and there was a danger that the enemy would still attempt to save this or that ship, even as it was sinking.

On June 21st, 1919, at 10 a.m., Commander Oldekop reported to the admiral that the British battleships and destroyers have left the harbor heading out to sea, and:

"...that, according to British press reports, the Entente has once again rejected the purchase of the German ships and demanded their unconditional surrender."

Admiral von Reuter then gives the order to hoist the agreed-upon signal:

"Sink the ships immediately!"

For a while longer he stood on the bridge, the northern summer sky arched high and crystal-clear above him, his gaze fixed eastward on that spot in the bay where Otto Weddigen, Germany's great naval hero, found his grave in the waves with U-29 in March 1915; far away, the coastal mountains rise steeply, and to the left the Mainland hills rise abruptly, looming menacingly toward the rocky shore of Hoy, before which the armored colossi of the German war fleet still lie motionless.
The sea is as smooth as a mirror, flat and glistening, and in the midday heat, the air shimmers; all is calm in the vast expanse.
Only a single flag flies at the top of the "Emden," the signal for scuttling; meanwhile, out at sea, English patrol boats puff smoke, lying as a barrier at the entrance to the bay.
Suddenly, the naval ensign rises on the masts of the Germans - this time, it is not a beacon of battle or a symbol of peaceful self-assertion, but the sign of an honorable demise.
A little later, the British sentries hear a rumbling and clattering on the German ships, distant and muffled through the midday heat - suddenly, there is crashing, rattling, and pounding everywhere, and the battleship "Friedrich der Große," once Admiral Scheer's flagship in the Battle of the Skagerrak, tilts to one side; already the crew is in the boats, pushing off from the massive steel hull, into which water pours in a rush through valves and hatches; the ship tilts further, sinks with its flag flying, and disappears amid water fountains suddenly shooting sky-high.

Far and wide in the surrounding area, the sea is set in motion, and soon the armored giants lie askew, rolling their colossal hulls uncontrollably, drifting keel-up, raising their bows or sterns one last time, as if fighting back in a death struggle - the battleship “Großer Kurfürst” rears up high, the anchor chains snap with a clang, then the spray closes over it with a hiss and a roar.
The German fleet is sinking, and panic seizes the English; with torpedo boats, destroyers, and patrol vessels, they sweep in, firing at the German crews in the lifeboats, letting machine guns bellow, and then, startled, halting the fire again to set about salvaging the ships.
Although they may succeed here and there in pulling this or that ship ashore, on the whole they soon realize that every effort is in vain, and their agitation rises to boundless heights; British destroyers rush in in ever-greater numbers, ramming some lifeboats carrying German sailors and resuming their firing into this chaos of sinking giant ships, swimming people, and drifting boats - ten German sailors are killed in the line of duty and eighteen are wounded.
Once more, the British try issuing orders - German officers are to return to the sinking torpedo boats, and in other places, they are not allowed to leave the deck, which is already being lapped by water as it gurgles and bubbles.
But it was too late now, and what had begun around noon on June 21st, 1919, was completed by 5 o’clock: the German fleet lay on the seabed, and ten battleships, ten cruisers, and thirty-two torpedo boats had found a “self-chosen” grave in the bay of Scapa Flow.

The following day, Reuter and his staff are taken aboard the British flagship “Revenge”; the reception alone makes it clear that from now on, the Germans must consider themselves prisoners.
The British crew is lined up on deck; marines with fixed bayonets form a guard of honor through which the Germans must pass - leading the way is Admiral Ludwig von Reuter, upright, serious, full of dignity and resolve, and behind him is Commander Oldekop, the Chief of Staff, along with the other officers.
After a moment, accompanied by members of the press and his entourage, the English naval commander at Scapa Flow, Sir Fremantle, approaches him in full dress uniform; not a muscle twitches in his narrow, stern face, and silently, he sizes up his opponent - then his lips tremble, and he begins to speak, glancing at a document he holds before him, for what he has been instructed to say are not the words of a proud Briton, words full of respect and inner understanding for a brave enemy, but the scolding of a political governess who, wounded in her deepest petty sentiments, laments the loss of “values.”
Sir Fremantle speaks of the outrage caused by the act throughout the world, of a breach of trust and an act of war in “peace,” which has prevented the already ordered surrender of the German fleet; Sir Fremantle laments the “damage” caused by this, and concludes the prescribed speech with the sentence:

“Just as Germany began the war with the crime against Belgium, so you, Admiral von Reuter, have ended it with a crime.”

Alienated and astonished, Reuter shakes his head - never in a million years, he thinks, could an English sailor express such thoughts of his own accord; immediately he realizes that this scene, staged with military pomp, is nothing but a theatrical coup, unsightly and comical, a work of politics and not of the soldier.
Turning to the interpreter, the German admiral therefore replies in a loud, clear voice:

“Tell your admiral that I do not accept his accusations, and I am convinced that any English naval officer in my position would have acted just as I have - I alone bear the responsibility!"

This was the manly demeanor of a German soldier, to which even Sir Fremantle could apparently not remain indifferent, and which gloriously drew the final line under a chapter of German naval history - defenseless men on disarmed ships, following the voice of their blood and acting in the spirit that once animated the Vikings, had, through a glorious deed, prevented Germany’s fleet from being shamefully surrendered to the enemy; they had ensured that, in this time of deepest decline, the German people did not lose the last shred of respect in the world, and thus they became the early harbingers of a turning point that was to take place among our people: the rebirth of the will to perform deeds that bring true happiness!

“The Training Instructor”

by Helmuth Buck

Our movement is currently establishing a comprehensive training program for party members: I consider it necessary to offer a few words of guidance to all those who are called upon to conduct this training.

The training instructor must have fully internalized National Socialist ideology and exemplify it - in other words, he must be genuine as a person: “I must strive to practice everything I teach through this inner authenticity; through this, I gain the strength to convince fellow countrymen of the correctness of my worldview and to impress it upon them in an unforgettable way.”
The instructor must present his own lived experiences in a way that is true to life and vibrant, so that the student is convinced that what is being presented here is truly based on personal experience; the listener must feel that the speaker himself is completely absorbed in the subject: “Furthermore, I must apply these teachings to daily life, acting in a National Socialist manner not only for the movement and within the movement, but also selflessly putting National Socialist ideology into practice for the sake of the people.” - this means, therefore, acting in accordance with it in daily life as well.

You must be a fighter and act courageously, even if this could result in disadvantages for you; you must be a revolutionary, never becoming narrow-minded or soft in the struggle—ruthless toward yourself, ruthless toward the shortcomings in your own ranks, and merciless toward “conformed” know-it-alls - we are and remain the bearers of the movement and the state, and in this sense we must also educate.
Furthermore, you shall be the bearer of the spirit for the future; you shall preserve and reinforce that for which hundreds have died and hundreds of thousands have fought; you shall secure the future of the new state through word and deed, and ensure that narrow-mindedness, pub politicians, chatterboxes, and complainers are finally buried and can only be found in museums.
You must always be aware that National Socialism is not a science, but an inner experience of the individual; nevertheless, as a teacher, you must continually familiarize yourself with National Socialist literature so that you may also gain insight into the worldview of our leaders and party comrades; you must then convey this body of thought to your party comrades in a vivid and engaging manner.

The instructor must be selfless and unpretentious; he must never be conceited or arrogant - you will always recognize a fool by the fact that he turns up his nose when he has become someone and no longer knows you, even though he was your comrade; a person who acts this way always has something to hide, usually his own stupidity and lack of character, which he must conceal through a haughty attitude and unnatural demeanor, while a fellow countryman, on the other hand, who achieves something and is capable, will always be respected and honored by the people; it must always be his achievements alone that speak for him, and he has no need to force respect upon himself through unnatural behavior.
The instructor must be a good comrade, loyal and steadfast, honorable and sincere; the instructor must also shed the “pretentious airs” of the old social order and move with the natural manners of his people.

We have the beautiful and great task of keeping the spirit of the movement young and combative, as it will be up to us to train our party comrades so that they are true and courageous revolutionaries - in doing so we will build the fortress against which every reaction must perish: teach, then, with vitality and truth; live out what you teach!

Always act and live in such a way that your life and actions may serve as an example to all! Let this be the unalterable requirement for our training.

Structure of the Federal Office for Social Welfare

Gliederung eines Amtes in Abteilungen und Unterabteilungen

Questions Box

Question 1 - H. W., Berthelsdorf.

The badges for veteran members of the NSDAP with membership numbers below 100,000 have already been awarded and are being presented by the responsible Gauleiter or his representative.

Question 2 - H. B., Königsberg in Prussia.

There is no special award for members of the PO who served before the Party came to power; the year may no longer be worn on the sleeve.

Question 3 - C. M., Stukenbrock.

If farm laborers and day laborers wish to organize within agriculture, they belong to the Reichsnährstand, provided they are not already members of the German Farm Laborers' Association; if a farm laborer or seasonal worker gives up his job in agriculture and becomes an industrial worker, he must, of course, join the German Labor Front.

Question 4 - K. C., Wattenscheid.

Every member of the people who wishes to settle must contact the Reich Office for the Selection of German Farm Settlers, Berlin W9, Leipziger Platz 17; by decree of the Reich Farm Leader and Reich Minister of Food, R. Walter Darre, the Reich Office is solely responsible for the selection and assessment of applicants for new farms.

Question 5 - F.W., Gr.-Ottersleben.

Party membership cannot be retroactively determined, but takes effect only from the date of joining the party.

Question 6 - G. Tunke, Frankfurt an der Oder.

I. Only the following are members of the German Labor Front:

a) those who belong to one of the fourteen workers' associations,
b) those who belong to one of the nine employees' associations,
c) those who joined the DAF as individual members after the dissolution of the aforementioned associations.

It goes without saying that all members must pay their dues on a regular basis; there are no members exempt from dues.

2. Individual members of the DAF are those who joined it directly as members after the dissolution of the aforementioned associations.

3. The following organizations remain corporately affiliated with the DAF to this day: the Reich Food Administration and the Reich Chamber of Culture.

Question 7 - H. B., Cattenes on the Moselle.

The orphan's pensions beyond the age of 15 for school and vocational training are provided only by the Employees' Insurance, and then only up to the age of 18 at the latest; in the other branches of insurance (accident, miners', and disability insurance), the receipt of orphan's pensions always ends at the age of 15.

Question 8 - T. W., Krautscheid.

Membership in the union for civil servants or employees of private railways depends on the legal status of the company - if private railways are operated by public authorities (e.g., district railways) or by public-law corporations, these civil servants or permanent employees are members of the RDB; if private railways are operated by corporations, the DAF is responsible for these fellow citizens as private-sector employees, even if the majority of the share capital is owned by the public sector.
Following the reorganization, individual members of the DAF will be incorporated into the relevant Reich Trade Associations and professional groups; for railway workers, the Reich Trade Association "Transport and Public Enterprises" is applicable.

Question 9 - O. St., Geibsdorf.

Male postal assistants cannot become members of the Reich Association of German Civil Servants despite their former affiliation with the Nazi Civil Service Department, as they are neither civil servants nor civil service candidates; they belong to the DAF, Reich Business Association "Transport and Public Enterprises."
The DAF is currently suspended.

Question 10 - H.M., Hünefeld, Kassel District.

Your inquiry regarding suburban housing developments cannot be answered directly from here - for the purpose of reviewing your plans and obtaining advice, you should contact the Housing Office, Reich Headquarters, Berlin W35, Tiergartenstrasse 28.

Question 11 - H. H., Berlin.

According to an order from the Chief of Staff of the Supreme Leadership of the PO. No. 6/34 of February 14th, 1934, it has been determined that the following political leaders must carry a Walther PPK pistol, caliber 7.65, as part of their uniform: Reichsleiter, Gauleiter, Kreisleiter, Ortsgruppenleiter, Amtsleiter, Abteilungsleiter, and Unterabteilungsleiter of the Reichsleitung, Gauleitung, and Kreisleitung.

Question 12 - K. H., Berlin.

If unemployment benefits are being applied for the first time, proof of at least 52 weeks of employment subject to social insurance contributions in the last two years must be provided; for subsequent benefits, eligibility is met if the unemployed person has been in employment subject to social insurance contributions for at least 26 weeks in the 12 months prior to registering as unemployed.
Unemployment benefits are granted for 20 weeks, but from the seventh week onward only if the recipient is in need of assistance; following the unemployment benefits, crisis assistance may be considered for an unlimited period.
The beneficiary must accept any reasonable job, even outside their place of residence; a 19-year-old female insured person can generally be expected to accept work as a farmhand.

Question 13 - A. W., Zwickau.

Discussions regarding additional old-age benefits are still in the early stages, so details cannot be provided at this time.

The German Book

Hans F.K. Günther:
"Die nordische Rasse bei den Indogermanen Asiens" (The Nordic Race Among the Indo-Europeans of Asia)
J.F. Lehmanns Verlag, München 1934.

This book by Günther is not only a valuable contribution to the cultural history of the Indo-Europeans, but it also provides evidence of the cultural creativity of the Nordic race; it is also a fine complement to and confirmation of Darre's "Das Bauerntum als Lebensquell der nordischen Rasse" (Peasantry as the Source of Life of the Nordic Race), as Günther has succeeded in demonstrating that the Indo-Europeans of Asia were by no means conquering nomads or migratory herders, but rather farmers and cattle breeders seeking arable land—whom Günther calls "peasant warriors."

The Nordic race did not originate in Asia or Southeast Europe, but in Central Europe. — Günther discusses the Indo-Iranians (Indians, Medes, Persians, and related peoples), the Scythians, the Tocharians, the Armenians, and "smaller ethnic and tribal fragments more or less related to these groups."
The Neolithic ancestors of the Indo-Iranians had migrated from the regions of the middle Danube to southern Russia (the Black Sea), while the actual Indo-Iranians emerged there in southeastern Europe from several influxes of Central European origin: in the late Neolithic period (around 2500 BCE), immigrants from the region of Saxon-Thuringian Corded Ware and Northwest German Megalithic Ware penetrated these areas, which, as the easternmost districts of the Linear Pottery culture, belonged to the so-called Painted Pottery culture - we must regard the Saxon-Thuringian Corded Ware people as the core of Indo-European culture.
Through the Indo-Europeanization of the Painted Pottery region, the proto-forms of the Indo-Iranian and Scythian cultures emerged, and from 3000 B.C. and the actual Bronze Age onward, one can trace their spread southward and eastward: to Asia Minor, across the Caucasus to Persia, and south of the Caspian

Sea to Persia and India, with offshoots reaching as far as East Turkestan, Mongolia, and northwestern China.
The spirit of the Nordic race speaks through Persian Mazdaism (the teachings of Zarathustra), just as it does through the Homeric piety of the Hellenes and Germanic piety - bravery and having many children were considered the most praiseworthy qualities by the Persians, yet it was not only the number of children that mattered, but also their hereditary constitution.

Any German compatriot who wishes to obtain detailed information about the history of the Nordic race should turn to this book by Günther.

Dr. Achim Gercke:
"Die Rasse im Schrifttum" (Race in Literature)
A Guide to the Literature on Race - edited by Dr. Achim Gercke, Expert on Race Research at the Reich Ministry of the Interior and compiled by Dr. Rudolf Kammer, State Librarian in Munich. Alfred Metzner Verlag, Berlin, 1933.

The extraordinary significance that race holds in the life of nations—as the bearer of the physical and mental characteristics of every people, and thus as the foundation of all achievements in state organization, the economy, and intellectual life—has recently come to the German people's awareness in an unprecedented way, not least through experiences with the foreign-race Jewish people living among us and hostile troops of color - as such, there is a strong desire in wide circles for clarification on the racial question.
The overview of racial studies literature offered in this book is intended to serve this need, and it may well be said that it fulfills this purpose very well: this work, which in 88 pages contains virtually everything of significance that has appeared in recent times on the racial question, is divided into four sections:

A. Natural history writings, with three subsections:
"Racial Studies of the German People, Particularly the Nordic Race,"
"Racial Studies of the Jews," and

“Specific Issues in Racial Studies.”

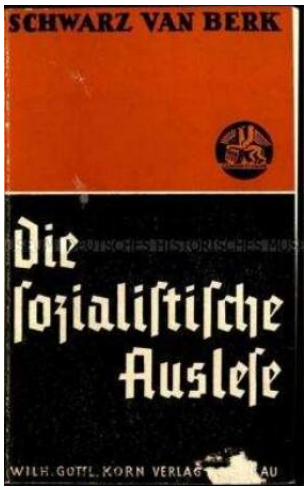
B. Writings on the science of hereditary health, eugenics, and racial hygiene, with the sections: “Introductory, Generally Accessible Works,” “Scientific Works,” and “Specific Issues in the Science of Hereditary Health.”

C. Ideological writings, with the subdivisions:
1. Constructive, a) Guidance in the National Socialist Spirit, b) Anti-Jewish
2. Destructive, written by opponents of racial science

D. Periodicals

Within these sections, individual very important works are particularly highlighted and marked - thus, this work is eminently suited to convey to both the layperson and the expert the literature relevant to their purposes, thereby best serving its goal of increasing the German people’s will to preserve and nurture their race through the recognition of their racial type and racial value.
In a second edition, it would be appropriate if the Jewish authors—who, significantly, are particularly numerous in the section on “destructive” writings—were identified as such; it is not generally known that, for example, Franz Boas, Konstantin Brünner, Kurt Bürger, Erich Kuttner, Franz Weidenreich, and W. Peters are Jews.

Schwarz van Berk:
“Die sozialistische Auslese” (The Socialist Selection)
Breslau, Korn-Verlag.



This small brochure by the editor-in-chief of “Der Angriff”, which stands out refreshingly from the average level of today’s political and literary flash-in-the-pans, is partly composed of essays; it represents one of the first successful attempts to interpret and outline the intellectual and social structure of our lives, newly created by the National Socialist movement.

The focus is on the idea of “socialist selection” across all social classes, through which a completely new, comradely lifestyle is to be created - alongside insightful descriptions that clearly and convincingly highlight the essence of the new attitude that has become defining for the people and the state, such as “The Political Uniform,” “The Führer’s House,” “The Comradeship of Simple Living,” “The Pride of the Worker,” and “Education in Foreign Policy,” the book also contains polemical essays such as “Revolution With a Happy Ending” and “Interpreting Hitler,” in which the masks of both the philistines and the intellectuals are torn from their faces with ruthless candor.
This little book by an intellectual pioneer of the movement, possessed by his cause, is an exemplary work that contributes significantly to clarifying the situation and prevents the danger of our concepts being stripped of their inner reality by the unqualified.

Thor Goote:
“Die Fahne hoch!” (Raise the Flag!)
“Zeitgeschichte,” Verlag und Vertriebs-Gesellschaft mbH, Berlin, 1933.

The central theme of this upright and manly book, which forms a trilogy together with the works “Wir fahren den Tod" (We Ride Towards Death) and “Wir tragen das Leben” (We Carry Life), is the consistently pursued idea of the heroic life.
In the gloomy and spiritless postwar period in Germany, former front-line officer Helmut Lingen strives to live honestly and uncompromisingly in accordance with his national convictions and his sense of social responsibility, repeatedly fighting against the class prejudices of the crumbling bourgeois world and voluntarily renouncing tempting comforts and advantages, because accepting them would amount to betrayal - just as he once fought on the front lines in the field and in Upper Silesia, he now fights again consciously and ruthlessly for Germany in the daring sabotage war along the Rhine and Ruhr, in countless encounters and conversations with Germans of all walks of life, in his professional life, where his convictions cost him his position, and finally as a leader in the SA.
All that is heavy, hard, and repulsive in this unpretentious, relentlessly consistent, and exemplary life—in which the complete renunciation of thanks and recognition for countless sacrifices has become a matter of course—becomes a means of becoming unyielding - as it is said in the book:

"I do not want to live at any price, nor rise to prominence at any price - everything must be for Germany!"

Relevant Books Related to This Issue's Essays:

"The Fate of the Nordic Race Over Two Millennia"

Alfred Rosenberg:
"Der Mythus des 20. Jahrhunderts" (The Myth of the 20th Century)

Hans F.K. Günther:
"Rassenkunde Europas" (Racial Studies of Europe)
"Rassenkunde des deutschen Volkes" (The Racial History of the German People)

R. Walther Darre:
Das Bauerntum als Lebensquell der nordischen Rasse (Peasantry as the Source of Life of the Nordic Race)

For the chapter "Rome and the Germanic Peoples":

Wilhelm Capelle:
"Das alte Germanien" (Ancient Germania)

Th. Birt:
"Charakterbilder Spät-Roms" (Portraits of Late Rome)

For the chapter "The Great Migration of the Germanic Peoples":

Wolfgang Schuld:
"Altgermanische Kultur in Wort und Bild" (Old Germanic Culture in Word and Image)

Ernst Gamiüscheg:
"Romania Germanica"

A. Haupt:
"Die Baukunst der Germanen" (The Architecture of the Germanic Peoples)

For the chapter "The Viking Raids":

Karl Th. Straffer:
"Wikinger und Normannen" (Vikings and Normans)

For the chapter "The New States of Europe":

Graf Gobineau:
“Versuch über die Ungleichheit der Menschenrassen” (Essay on the Inequality of Human Races)

Ludwig Schemann:
“Hauptepochen und Hauptvölker der Geschichte in ihrer Stellung zur Rasse” (Major Epochs and Major Peoples of History in Relation to Race)

Ludwig Woltmann:
“Die Germanen in Frankreich” (The Germanic People in France)
“Die Germanen und die Renaissance in Italien” (The Germanic Peoples and the Renaissance in Italy)

“Scapa Flow“

Admiral Ludwig v. Reuter:
“Scapa Flow, das Grab der deutschen Flotte” (Scapa Flow, the Grave of the German Fleet)

Helmut Lorenz:
“Versunkene Flotte” (The Sunken Fleet)